

Digitized by the Internet Archive in 2008 with funding from Andrew W. Mellon Foundation

NATIONAL STORY



e les



TRUCYDIDES



THUCYDIDES BOOK II

THUCKBIDES

THUCYDIDES

BOOK II

EDITED BY

E. C. MARCHANT, M.A.

SUB-RECTOR OF LINCOLN COLLEGE, OXFORD

MACMILLAN

London · Melbourne · Toronto

ST MARTIN'S PRESS

New York

This book is copyright in all countries which are signatories to the Berne Convention

First Edition 1891
Reprinted 1893, 1897, 1899, 1903, 1907, 1909, 1910, 1927
1931, 1937, 1948, 1951, 1954, 1955, 1961, 1966

MACMILLAN AND COMPANY LIMITED
Little Essex Street London WC2
also Bombay Calcutta Madras Melbourne

THE MACMILLAN COMPANY OF CANADA LIMITED 70 Bond Street Toronto 2

ST MARTIN'S PRESS INC 175 Fifth Avenue New York NY 10010

PRINTED IN GREAT BRITAIN

CONTENTS

INTRODUCT	ion,	•	-		•	-	•	•		PAGE
TEXT, -			-				•	•	•	1
Notes, -	-						•		•	127
APPENDIX-	-Anal	ysis,	•	•	•	•	•			240
	On C	. 11	, 4,	-				•	•	247
	Tran	slatio	on of	the I	uner	al Or	ation,	-		250
Index-Gr	eek,									257
En	glish,					•				277



INTRODUCTION.

CHAPTER I.

PREFATORY.

WHAT to read and what may be safely left unread are questions of which the importance is continually increasing with the increase of books. Most frequently, I imagine, it is, in the first instance, curiosity which leads us to history. No doubt many persons read a historian because others do so, and consequently they suppose that it is the right thing to do. Readers of this class, however, do not come within the scope of our question, and are not worth considering. But of those who wish to gain some solid advantage from what they read, the majority are probably led to history in the first instance by curiosity. A laudable curiosity is the desire to get beyond the limits of a circumscribed present in order to peer into some region of the infinite past. Curiosity, however, is an indolent virtue; since it is a desire for the acquisition of knowledge without trouble. It is not a virtue which will of itself make a man great, though, being an elementary virtue, it is capable of being developed into more valuable and more complex qualities of mind, to possess which is to be great. Curiosity lies at the root of many discoveries. But, as the majority of minds which are capable of absorbing are incapable of producing, curiosity does not in most cases result in anything more than disorderly and ill-proportioned study. The desultory reader is perhaps the most interesting as he is one of the most amiable products of curiosity. For the desultory reader, who, shrinking from difficult enterprises, avoids hard authors, the chief historian ought to be Plutarch. And as, for most of us, there are but two periods in life in which we can indulge in such reading-the first in early youth, and the last when many can read only through the eyes of others, and when the time for obtaining the greatest advantages to be gained by reading of any kind is gone by, it is most desirable that some of the Lives be read while we are young; in Langhorne's translation rather than not at all. Plutarch was a great and a good man, and his biographies are well calculated to sharpen the intellect, to purify the taste, and to humanise the character; so that, if our curiosity can lead us to read Plutarch, then, almost without our suspecting such a result, and though we scarcely wished for more than to gratify a desire for acquiring knowledge without trouble, our curiosity may help us to reach the true end of education. To sharpen the intellect, to purify the taste, and to humanise the character—these are the true ends of education. At least, such was the opinion of Milton, beyond doubt the greatest scholar, and probably the greatest man, of his age. For what else did he intend, though he clothed his thought in the language most congenial to him? 'The end of learning,' he says, 'is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him.'

To-day quite other views of the end of learning are making way; according to which views, if I understand them, education ought to teach one kind of thing, and one only, that is to say, that kind of thing which will help the learner to make money. The supporters of these views hold that literature may be advantageously neglected, and something called 'useful knowledge' substituted for it. It is unlikely that any one who shares the new views on education will read these pages, because Greek is not placed by the apostles of this New Learning in the category of 'useful knowledge,' the omission seeming to involve the conclusion that the Renaissance, the former revival of learning, and especially of Greek learning, was a great mistake, a delusion of foolish men who did not understand what was 'useful knowledge.' But if any who use this book are drifting about in uncertainty, and asking themselves, 'To what end?' they will do well to ponder those words of Milton.

The study of history, then, provided that it is written by great men, is well adapted to serve the true end of education. It is clearly desirable, however, that the history we study should not only be written by great men, but should be the history of some great nation, and that, too, in the best period of

that nation's life. But this does not really involve any additional difficulty of selection, because none but great nations produce great historians; and no great historian would take the trouble to chronicle the deeds of little nations. Nor would any great historian write the history of the decline or fall of a nation once great, except in those cases in which the history of the decline of one nation is inextricably bound up with the history of the rise of another great nation or of other great nations; as in the case of the decline of the Roman Empire, with the history of which is inextricably bound up the history of the rise of the great nations inhabiting modern Europe. It happens that the period of Greek history with which Thucydides deals is especially useful, because it is short, because it consists of a war which called into play all the virtues and all the defects of a great and ingenious nation, and because it produced a historian whose genius is worthy of itself, and who 'makes his auditor a spectator' of that conflict of arms and of passions which he describes.

One of the necessary qualities in a perfect historian is that he should possess the power of presenting his account of the past in an attractive form. In other words, the style—which is the very essence of all authorship and reveals the author himself—ought to be artistic. Otherwise history cannot escape being dull, as all bare and unadorned enumerations of facts, however important, must be. The reader has a right to expect to be interested as well as edified by what he reads. Who reads Polybius or Hallam, most edifying writers, with any pleasure? Who

that opens Livy or Macaulay is not charmed, and led on without any sense of fatigue? Yet the two former are among the most truthful and exact of all historians, whereas the two latter are notoriously untrustworthy. The reason is that the former are too anxious about what they relate to care how they relate it: on the other hand, the latter are so continually striving to please the reader that they will sometimes unconsciously sacrifice the facts for the sake of a brilliant paradox or a striking epigram; at other times, losing the sense of the relative magnitude of affairs, they will subordinate weighty matters to mere tattle. To historians of this latter class, the form in which they write is all in all. Thus Macaulay heard with great satisfaction that his history was thought as good as a novel; and Livy, who is a rhetorician, started on history like Dr. Syntax on his travels, to search for the picturesque. They have this in common with Dionysius, that they make the scope of history 'not profit by writing Truth, but delight of the hearer, as if it were a song.' Such writers, as is the case with Addison and Johnson in some measure, are worth reading for the serviceableness of the style rather than for the importance of the substance. But it is only writers of the very highest genius who possess in a just proportion the combined excellences of Polybius and Livy. Such a writer is Thucydides, at least in those parts of his work which have received his final revision. While his first object is to write truth, he has the power, wherever he is at his best, of expressing it well. The claim which he puts into the mouth of Pericles—γνῶναι τὰ δέοντα καὶ ἐρμηνεῦσαι ταῦτα—can be justified of himself also. And his style is not made up, as many have supposed, of mere sleight of hand and bizarre effect. He therefore deserves attention partly as a literary artist. But for a detailed discussion of this side of his genius, the reader is referred to the third chapter. For the present, it is enough to say that the two greatest stylists of antiquity, Demosthenes and Cicero, concurred in this judgment.

But it is chiefly as a scientific historian that Thucydides deserves attention. This aspect of his genius is of course quite distinct from the artistic side, inasmuch as science is occupied in tracing effects back to their causes, and causes forward to their effects, while art seeks to set forth the results thus obtained in the best possible manner. It is as a scientific historian that Thucydides displays his peculiar excellences. His work is the usefullest analysis of the motives which influence action that was ever written. History, in order to be of use, ought, according to Professor Seeley, 'to end with something like a moral.' 'The principal and proper work of History,' Hobbes writes of Thucydides, 'being to instruct and enable men by the knowledge of actions Past to bear themselves prudently in the Present and providently towards the Future, there is not extant any other (merely humane) that doth more fully and naturally perform it then this my author.' This judgment has been affirmed by many. Macaulay esteemed Thucydides highly. Niebuhr considered him to be the supreme Head

of the great cult of Clio. Indeed the opinion here stated, so far from being singular, is the general opinion of critics both of ancient and modern times. Of the many writers on this historian whose works I have read, I can recall but one-though my memory or diligence may be at fault-who has called in question the exactness and trustworthiness of his account of the war; I refer to Müller-Strübing, whom I mention with respect. This is not the place to discuss his extremely ingenious criticism of Thucydides' neglect of the inner history of Athens, and of the sacrifice of truth to dramatic effect which he imputes to him. As regards the former objection, it has been many times pointed out that Thucydides was writing, not the history of Athens, but the history of the war between Athens and Sparta; and of the latter objection it may be said generally with a French critic, 'la critique n'a jamais plus d'imagination ni plus d'esprit que lorsque les bases lui manquent.' There have been many objectors to the writer's style and method of presenting the facts. For instance, in respect both of his style and of his method, Thucydides is attacked by Dionysius of Halicarnassus, and, as regards his method, he is vilipended by Tzetzes. But I shall refrain from discussing such attacks except where it appears absolutely necessary; since no more serious blow can be struck at Education than to deal with the great authors of antiquity as though they were 'a subject for altercation rather than enjoyment'; nor would one wish to give the slightest pretext for asserting here, as has

been done in another country, that the study of them ruins the character instead of building it up.

Thucydides, rather than Herodotus, deserves to be considered the father of history, since it was he who discovered what is the proper task of the historian; that one supremely difficult task which has been universally recognised as the historian's proper task after the long experience of all succeeding centuries—that is to say, to unite in just proportion, truth of substance, and beauty of form.

Forewarned of the diversity of grounds on which Thucydides is worthy of attention, the reader has now but to be told what are the particular merits of the Second Book of his history. The division of the work into books is due to Alexandrine critics, and there were in ancient times two systems of division, the one making eight books, the other thirteen. But the system which has prevailed was decidedly the better one. According to this division, the principal matters dealt with in the Second Book are the night attack of the Thebans on Plataea, the first invasion of Attica by the Peloponnesians, the measures of Pericles offensive and defensive, the Funeral Oration, the 'plague' at Athens, the self-defence of Pericles, which is followed by a general survey of his policy: and the rest of the book, from the sixty-sixth chapter, contains the siege of Plataea, the two victories of Phormio, and the abortive expedition of Sitalces against Macedon. These events, with others of less importance, occurred in the first three years of the war. It is universally acknowledged that

the first sixty-five chapters are a literary masterpiece. After the review of Pericles' policy at the sixty-fifth chapter, there is a falling off of interest; but this is scarcely to be imputed to any fault of the writer, but rather to the weakening of Pericles' influence in the last year of his life. Thucydides himself realised this; and therefore with exquisite judgment, by means of an ingenious derangement of his material, he anticipates the death of Pericles, which took place in the autumn of 429 B.C., by just a year. In that last year, Pericles is not the sole director of Athenian policy; and yet the showy politicians who opposed him have not yet obtained the complete mastery. Hence there is a stagnation in the policy of Athens in the year 429. This stagnation is disturbed only by the rather lucky victories of Phormio in the Gulf of Corinth. In 431 and 430 Pericles is the central figure of the war, into whom Athena has breathed her own indomitable spirit, Strengthened by that spirit, he is able to withstand a powerful enemy without, a rebellious people within, and even the added horrors of that inflexible Tύχη which finally broke him whom it could not bend. There remain some six months after the death of Pericles which are included in this book. He had left behind him no second; and Phormio. his colleague, who was next him in capacity, was absent throughout the year 429, and did not return until the spring of 428. Yet these latter chapters are valuable, because they enable us to realise the immense usefulness of the work of Pericles by showing how great is the difference when his power is

R

fading away slowly but perceptibly. In the events of these chapters may be seen a clearer foreshadowing than in the plague itself of the permanent and fatal effects of a war which was to stamp joy and vivacity out of Greece, and to take poetry from the fairest of her cities. But adversity has its jewel to grace it: the war left Athens oratory to gild a decline spent in domestic and international strife, and philosophy to console an old age harassed by distressing and melancholy doubts. Thus the year 429 is a great turning point in Athenian history; and it is significant that this, which is the death year of Pericles, is also the birth year of Plato, destined to be the fairest ornament of the decadence, as Pericles had been the chief glory of the maturity of Athens.

Thucydides is too difficult an author to attract the curious, and he is rather too much given to philosophising to please this class of readers. Hobbes was a philosopher too, and knew this. 'They be far more in number that love to read of great armies, bloudy battles, and many thousands slain at once then that mind the Art by which affairs both of Armies and Cities be conducted to their ends.' Now Thucydides wrote for them that mind the Art by which affairs be conducted to their ends; consequently he does not possess that faculty which seems to be reserved as the special consolation of periods of decadence in literature—the faculty of amusing without troubling the reader. And so, in order that his work may not remain the peculiar possession of the minority of readers 'that mind the Art by which affairs be conducted to their ends,'

but may attract also those 'that love to read of many thousands slain at once,' there is a tradition which dates from times not very far removed from the historian's own age, that this author ought to be annotated. Some of the readers or hearers for whom his history was annotated in the Byzantine period must have been very desultory persons indeed, if they really required all the notes that were supplied for them; but probably the more fatuous of the scholia to Thucydides are the work of critics who were little less dull of apprehension than the very dull gentry who copied the text. The students of these days are more acute than many of the critics of those times. Accordingly, the present edition leaves something to the acuteness of the reader. It presumes that he will have the patience to think out the solution of the small difficulties for himself; and that, in order to find the explanation of the great ones, he will take the trouble to turn to the end of the book. Both these demands are made of the reader with the same purpose. Indeed, I have had but one purpose before me in making this book; namely, to encourage and entice those who use it to think for themselves. The notes attempt to suggest lines of thought, and especially to desultory readers, who, if they will follow the lines suggested to them, will doubtless frequently arrive at conclusions quite at variance with those which they will see stated in the book. They will then have the pleasure of reflecting that the editor is probably wrong: only they will of their charity refrain from carrying their reflections so far as to arrive at the conclusion that an editor

who is sometimes wrong is necessarily a blockhead; remembering that the strait way which leads to the Truth is very tortuous, and that, as far as concerns this author, criticism has now been threading that way through many windings for more than two thousand years. It will be enough to have acted as guide through one more stage of the journey.

CHAPTER II.

THE MANUSCRIPTS AND TEXT OF THE SECOND BOOK.

It will be convenient to start with a list of the chief MSS. of Thucydides. They are the only ones which are of much value in determining the text.

- 1. VATICAN GROUP.
 - B or Vaticanus. Parchment. XIth century. In the Vatican Library. Has been collated by Bekker, Hude and others. This Ms., with the readings of which the following three generally agree, the first with more exactness than the others, is considered by many high authorities, as Classen and Stahl, to be the best Ms. extant.
 - A or Cisalpinus or Italus. Parchment. XIIth century. It was taken from Venice by the French during the Revolution and placed in the Bibliothèque nationale at Paris, where it now is. It was lost after 1815, but rediscovered by Rudolf Prinz in 1869. Collated by Bekker in 1812 and by A. Croiset in recent years.
 - E or *Palatinus*. Parchment. XIth century. In the Library of Heidelberg. Collated by Bekker and Poppo.
 - F or Augustanus. Parchment. Dated 1301. Collated by Gottleber and Bekker. At Munich.
- 2. LAURENTIAN GROUP.
 - C or Laurentianus. Parchment. Xth century. Collated by Bekker, A. Schöne, Hude, and others. Some

authorities consider this the best Ms. extant. In the Laurentian Library at Florence.

G or Monacensis. Papyrus. XIIIth century. Collated by Göller and Bekker. At Munich. The top margin is eaten away throughout.

3. THE BRITISH MS.

M or Britannus. Parchment. XIth century, In the British Museum. Purchased 1840. No. 11.727. Collated by J. Eggeling, for Haase, in 1867. collation first used by Stahl in his critical edition. 1874. The 8th book collated by Herwerden. Specimens have been published by the Palaeographical Society. The writing is very good, but there are constant and absurd blunders. It is much corrected by a later hand. Pp. i., viii. are supplied by a more recent hand; pp. xxv.-xxxiii. and p. xl. by a third hand. Book II. begins p. xxix. sub. fin.: c. 1-13, 7, τοῦ τε γὰρ Φαληρικοῦ τείχους, are in the later hand. From that point onwards the Ms. has been collated for this edition. P. xl. is denoted by m. The MS. agrees sometimes with the Vatican, at other times with the Laurentian.

Included in the critical notes will be found many readings of a 15th century Ms. in the Cambridge Library, marked T, collated by Shilleto. This Ms. agrees, often minutely, especially in omissions, with M, and is probably derived from some Ms. copied from that from which M was copied.

All the MSS. are derived ultimately from one common source, and that not a very good one. There is no attempt to make the critical notes of this edition exhaustive: only such matter has been inserted as was likely to prove useful to students. For the best apparatus critici the reader should consult the editions of Bekker, Stahl, and A. Schöne.

The principal Latin versions of Thucydides are the following:—

- (1) Version of Valla, fol., made from a Ms. in 1452, entitled Laurentii Vallensis ad sanctissimum Nicolaum Quintum Pontificem Maximum in Thucydidis Historia Translationem. Many critics consider this version equal to another good Ms., but this view is exaggerated. It does however give some assistance in textual criticism.
- (2) Version of Aemilius Portus, 12° (also, with the Greek text, fol.), 1594. In 1564 H. Stephanus had published his corrected version of Valla's translation separately, folio (his own editions with the Greek text appeared 1588 and 1589). Portus merely improved the translation as it appeared in Stephanus. The translation of Portus is that contained in Duker's edition.
- (3) Version of F. Haase, 4°, 1869, published in Didot's edition, with Greek text and scholia. The version is elegant.

The principal English versions are as follows:-

- (1) Version of Thomas Hobbes, fol., 1628, 1676 ('much corrected and amended'). In the valuable preface, Hobbes says an English version appeared in the reign of Edward VI.; but from a French translation of Valla's Latin. He alludes to the version of Thos. Nicolls, fol., 1550, which was from the French of Claude de Seyssel, Archbishop of Turin (fol., 1527; 4°, 1534; 16°, 1545; 8°, 1555). Hobbes was the first to interpret the author 'immediately out of the Greek.' The version is inaccurate, but fine in parts.
- (2) Version of CRAWLEY, 8°, 1874. (Poppo speaks fairly well of a translation by William Smith, 16°, 1831; 8°, 1831, which may be met with on book-stalls.) Bald, but accurate.
- (3) Version of Jowett, 8°, 1881, 'précise et élegante' (Croiset). The meaning is invariably brought out, sometimes at the expense of the Greek.

The vulgate text was the text of H. STEPHANUS: this is found in all the editions-Hudson, Duker, Gottleber-Bauer-Beck, etc.-down to the time of BEKKER, with the exception of an edition of the text by ELMSLEY (pub. under the initials P. E., 8°, Edinburgh, 1804), who inserted the Attic forms in defiance of the MSS. In 1821 appeared Bekker's 1st edition, the 2nd following in 1832, and others from that date, with a rapidity censured by Cobet, down to 1868. In 1823 began to appear Poppo's vast work in eleven volumes. It was completed in 1840. As Bekker is the first scientific editor of the text, so Poppo is the first scientific anno-Among the subsequent editions, which are enumerated in the list at the end of the fourth chapter, the most important for the text are those of STAHL (1873), and VAN HERWERDEN (1877-1882), and the second edition of Poppo, edited by Stahl, in which the learned editor considerably modifies the views he held in 1873 (Bk. ii., 1889).

Van Herwerden is a Dutch critic of the most advanced type, of the school which looks to the University of Leyden as its centre, and the lamented Cobet as its chief exponent. This school is intimately connected with the English critics of Trinity College, Cambridge, of whom the greatest is Bentley. In Thucydides, this school has done great service by expelling many interpolations from the text, and by palaeographical emendations, and by the removal of forms vitiated by the ignorance of Byzantine grammarians and copyists.

It would be little short of marvellous if the text

of Thucydides had survived intact from the beginning of the fourth century B.C. down to the tenth century A.D., the date of the most ancient MS. It is not likely that a good Greek scholar at the present day could copy out the eight books without making mistakes, and we know far more about Attic Greek now than was known by the Byzantine scholars. Early in the Christian era a large number of scholars who liked to call themselves Atticists wrote, disputed, and made dictionaries on the Attic dialect. The earliest, and the best, such as Aelius Dionysius, Pausanias, Moeris, Phrynichus, Herodianus, and others of the era of Hadrian and the Antonines. derived their information from the Alexandrine critics of the third and second century B.C., so that much information of great value has descended to us in the writings of Photius the patriarch (9th cent. A.D.), Eustathius (11th cent.), Gregory of Corinth (11th cent.), and many others, who lived about the time that the earliest MSS. of Thucydides now known were written. Now it is important to notice that even these scholars, the most learned men of their time, knew very little but what they borrowed from their predecessors. They could neither write nor speak Attic. We may be sure that the commentaries of the tenth and eleventh centuries, so far as they are valuable, are not original, and whatever is original is worthless.

What bearing has this fact on the text? Just this: if the greatest scholars of the day had copied the text of Thucydides, there would have been many blunders and un-Attic forms in it, and the writers would have followed what they saw before them, making little or no effort to correct any but the most obvious blunders. But these learned persons were great men, patriarchs and bishops, and were devoted students. Monks were the copyists, men of slight learning, which was dangerous to them, men who cared nothing at all about what they did, but only about getting it done. By the tenth century, the scholia, the work of various earlier scholars, which we shall have occasion to notice, had been collected and appended to the text page by page. But the copyists had often mixed up the commentary with the text, and this fertile cause of blunders had been at work now for many centuries, having probably begun to vitiate the original at a time considerably anterior to the Christian era.

Just as an early English classic is modernised in ordinary editions, so the aspect of the text of Thucydides had been gradually altered since the fourth century B.C.; the copyists introducing the forms in use in their day in place of forms no longer understood by the majority. There are many phenomena in the text of Thucydides which make it probable that he wrote his work in the old Attic alphabet, consisting of twenty-one letters, and wanting ξ , ψ , ω , instead of in the Ionic alphabet of twenty-four letters. This longer alphabet, though only officially adopted at Athens in 403 B.C., was, it is true, in private use since the Persian Wars; and before the end of the Peloponnesian War, it was probably the regular alphabet in all but state documents. But it is remarkable that Thucvdides uses certain forms which were certainly obsolete at the end of the Peloponnesian War. Thus

he used Evv, written XXYN, which went out of use about 410 B.C., instead of σύν, αἰεὶ for ἀεί, and the ancient commentators remarked that he often used obsolete words. Also ps for pp, or for TT carry us back to the Attic of Tragedy. The constant confusion in the MSS. of o with ω points in the same direction. We must bear in mind, too, that Thucydides was in exile from 423 to 403, and that, when he left Athens, he took with him copious notes for what finally proved to be about half of his whole work. Indeed Ullrich and many other writers believe that Thucydides wrote the first four books and the first twenty-five chapters of the fifth as a complete work soon after the Peace of Nicias in 421 B.C., supposing the war to be at an end. But Classen, who is followed by most English critics, believes that the whole work was written from the original notes after the end of the Peloponnesian War. Still, if the historian began his notes in the old alphabet, on either supposition he would naturally continue, in his absence and after his return, to use it. Remember also that Thucydides was in every respect a pioneer in artistic prose. His work was a literary revolt from the domination of Ionic history; but, just as Attic Tragedy, in the hands of the innovator Euripides, retained the diction of an older period, so the innovator Thucydides, the very antipodes of Herodotus in every respect, kept to the peculiarities of old Attic : such conservatism was, in fact, a revolt, however paradoxical the statement may appear; for Greek literature had used the Ionic alphabet from its very beginning. This, then, is the light in which we must view Thucydides: he is the first

Attic historian, and his Attic, as was well known in ancient times, is the old Attic. Probably, then, with a clear apprehension of the fundamental difference between literature and popular usage, he kept to the old Attic alphabet.

If this is so, some of the earliest errors are probably due to the transcribing of his history into the Ionic alphabet after his death, when it was, contrary to his own expectation, becoming popular. In the Attic alphabet o represented o, o, ov; ϵ represented ϵ , $\epsilon \iota$, η , while η was the rough breathing; ξ was $\chi \sigma$, ψ was $\phi \sigma$.

We are now in a position to examine in detail the list of corrections accepted in this edition. Of course many blunders were removed by Bekker, and even earlier, but it will be best to give only the variations from Bekker's last edition. The correction is in every case assigned to the earliest author. Spelling is not counted. Those passages to which an asterisk is attached illustrate very common blunders in the Mss. of Thucydides. No notice is taken of those conjectures of Bekker which have since been rejected. Such of the present editor's own corrections as are admitted into the text are given in a separate list. [] denote words cut out, {} } words added to the text.

LECTIO BEKKERI, A.D. 1868.

LECTIO CRITICORUM in hac editione reposita.

2, 1. έτι δύο μήνας.

 $\ell \tau \iota$ τέσσαρας μῆνας, Krüger. ($\Delta' = 4$ was wrongly expanded into δύο.)

1. μετὰ τὴν ἐν Ποτιδαία... The whole expunged as a gloss, ἔκτω.

- * 3, 2. ένδμισαν ραδίως κρατή-
 - 4, 2. έμπείρους ... τοῦ μη έκφείγειν, ώστε διεφθείροντο πολλοί.
 - 4, 3. Kal almep.
 - 4. 4. λαθώντες καὶ διακοψαν-
 - 4, 4. al πλησίον θύραι.
 - 4, 5. τὰς θύρας τοῦ οἰκήματος.
 - 4. 6. aprovs.
- * 4, 7. σφας αὐτοὺς καὶ τὰ ὅπλα.
- * 5, 4, άπροσδοκήτου κακού.
 - 6, 2, ξπεμψαν κήρυκα κελεύ-OFTER ELECT UNDER VEWτεροποιείν.
 - 7, 2. Λακεδαιμονίοις μέν ... τοίς τάκείνων έλομένοις ναθς έπετάχθησαν ποιείσθαι.
 - 7, 3. Evunaxiar.
 - Β, 4. ούτως όργη είχον.
 - 9, 1. Πελοποννήσιοι οἱ έντὸς Πελ. [οἱ έ. Ί.], Steup. Ίσθμοῦ.
 - 9, 4. παρείγον.
 - 10, 1. ξυμμαχίαν.

- έ. ρ. κρατήσειν, Stahl. (σαι and σει confused, as often.)
 - έμπείρους ... [τοῦ ... ol πολλοί], Classen and Herwerden. each a portion.

[kal] almep, Cobet.

[\abbetes kai] S., Stahl. see note ad loc.

ai [πλησίον] θ., Herwerden.

τάς θ. [τοῦ οἰκ.], Herwerden.

Expunged by Poppo.

τὰ δ, καὶ σφας αὐτούς, Cobet.

- d. {τοῦ} κ., Baumeister.
- έ. κ. κελεύοντες [είπεῖν] μ. ν., Cobet, in accordance with Greek idiom.
- Λακεδαιμονίοις μέν ... τοις τάκείνων έ. ναθς ἐπετάχθη (ol καὶ πρός την ξυμμαχίαν έτάχθη}σαν ποιείσθαι, Shilleto.
- ξυμμαχίδα, Cobet. (Confusion of ar and &a, Bast, Comment. Palaeog. p. 747).
- ούτως (έν) ὀργή, Reiske, in accordance with Attic idiom.
- [mapeixov], Herbst. (The verb supplied, as continually in the scholia.)
- ξυμμαγίδα, Cobet.

10, 3. π	αρείναι τοιάδ' έλεξεν.	παρήνει τοιάδε,	Sintenis, in
		accordance	with Attic
		idiom (ειν, ην,	iv have the
		same abbrevia	tion in MSS.
		Bast, C. P. p.	760).

*11, 1. ol.

11. 4. δεδιός άμεινον.

*11, 7. ol.

11, 9. ἡμῶν.

12, 4. ἐνδώσουσιν.

13, 1. ὥσπερ καὶ τὰ ἄγη ἐλαύνειν κ.τ.λ.

13, 4. οὐκ ἐλάσσονος [ħν] ή.

13, 6, δσοι όπλεται ήσαν.

15, 1. ή 'Αττική κατά πόλεις φκείτο πρυτανείά τε έχουσα.

*15, 3. ή ἀκρόπολις ή νῦν οὖσα.

***15**, 4. ἐν αὐτῆ τῆ ἀκροπόλει.

15, 4. καὶ ἄλλων θεῶν ἐστί.

*15, 4. τὸ ἐν Λίμναις Διονύσου.

 4. τŷ δωδεκάτη ... ἐν μηνὶ 'Ανθεστηριῶνι.

*16, 1. τῆ τε οῦν.

16, 1. μετείχον.

***16**, 2. катальтовтея.

[oi], Cobet.

[8. a.], Steup.

[oi], Usener.

ὑμῖν, Hude.

ένδωσείουσιν, Herwerden, following a correction in E.

Expunged by Valckenaer.

ούκ έλασσον ή, Dobree.

Expunged by Stahl.

έχούσας for έχουσα, Bloomfield.

ή ἀκρόπολις νῦν οῦσα, Her werden.

èv airệ [rệ à.], Cobet.

Lacuna marked before these words, Classen.

 $\tau \delta \{\tau o \hat{v}\} \dot{\epsilon} \nu \Lambda. \Delta.$, Cobet.

 $[τ\hat{\eta}$ δωδεκατ $\hat{\eta}$] ... ἐν μ. 'A., Torstrik.

 $\tau \hat{y}$ δ' $o \delta \nu$, Krüger. (Similar confusion of τe and $\delta \hat{e}$ occurs, e.g. at c. 3, 4, 55, 72, 1.)

[μετείχον], Driessen. (Verb supplied.)

καταλείποντες, Shilleto.

- έσελθόντων γενόμενα.
- 20, l. ώs έs μάχην ταξάμενον. Expunged by Stahl.
- ρησιν.
- 21, 3. ων ακροάσθαι ώς ξκαστος ώργητο.
- 22, 2. EVEYEVETO.
- *22, 2. τροπή έγένετο αὐτῶν και άπέθανον τών θεσσαλών και 'Αθηναίων.
 - 22, 3. Παράσιοι.
 - 23, 3. Heipaikhv.
 - 25, 2. πρώτος.
 - 25, 4. την άκραν.
- 25, 5. οἱ οὐ δυνάμενοι ἐπιβῆναι.
- **27**, 1. τῷ αὐτῷ θέρει.
- 27, 2. οί δ' ἐσπάρησαν.
- 29, 2. ο τοῦ Σιτάλκου πατήρ.
- *29, 3. δ μέν ... ό Τηρεύς ώκει.
 - 29, 3. es 'Odpúras.
 - 29, 3. ούτε τό αὐτὸ δνομα έχων βασιλεύς τε πρώτος ... EYEVETO.
 - 29, 5. πείσειν γάρ πέμψειν.
- 30, 2. Κεφαλληνίαν την νήσον.
- *34,]. πρώτων.
 - 34, 8. καιρὸν ἐλάμβανε.
 - 36, 4. Έλληνα πόλεμον.
 - 37, 3. čla čéos.

19, 1. τὰ ἐν Πλαταία τῶν τὰ ἐν Π. [τῶν ἐ. Θ.] γενόμενα, Classen.

21, 1. πεισθήναι την άναχώ- πεισθήναι [την ά.], Herwerden.

ώς άκροασθαι (Badham) ξκαστος ώρμητο. CEG read ώρμητο.

eyevero, with EG and Dion. Hal.

τών Θεσ. και 'A., expunged by Herwerden.

Expunged by Heringa.

Γραϊκην, Stephanus Byzant.

πρώτου, Herwerden.

[The depart Cobet.

Expunged by Herwerden.

{έν} τφ αὐ. θ., Poppo.

of de discordanger. Cobet.

Expunged by Naber.

o Typeus expunged by Herwerden.

Expunged by Herwerden.

ούδε for ούτε, and [τε], Classen.

πείσειν γάρ πέμπειν, reading of CG.

K. [The v.], Herwerden.

πρώτον, Cobet. (Similar confusion, e.g. at c. 41, 3, 43, 3, 64, 3.)

καιρὸς έ., reading of CEFG.

ε. [πόλεμον], Dobree.

[διὰ δέος], Badham.

39, 2. καθ' ἐκάστους.

*40, 1. ἐτέροις πρὸς ἔργα τετραμμένοις.

41, 3. πολεμίω έπελθόντι.

41, 4. κακών τε κάγαθών.

*42, 2. τῶν ἔργων.

*42, 4, πλούτου.

42, **4**. μᾶλλον.

43, 6. ἔν τφ μετὰ τοῦ μαλακισθῆναι.

44, 1. έντελευτήσαι.

44, 3. ίδία γάρ τε.

45, 1. τὸν γὰρ ... ἐπαινεῖν.

46, 2. ἄπιτε.

47, 4. µartelais.

48, 2. ἐνέπεσε.

48, 3. Ικανάς είναι δύναμιν ές τὸ μεταστήσαι σχείν.

48, 3. αὐτός.

*51, 3. διεφάνη.

***53**, 3. προσταλαιπωρείν.

*53, 3, 76.

55. τοὺς 'Αθηναίους.

56, 1. γην.

60, 6. νικωμένου ... πωλοίτο.

61, 4. ξυμφοραίς ταίς μεγίσταις.

62, 3. αὐτῶν.

*62, 3. προσεκτημένα.

62, 5. ἀπὸ τῆς ὁμοίας τύχης.

63, 1. ψπερ ἄπαντες.

καθ' ἐαυτούς, Cobet.

ἔτερα πρὸς ἔργα τετραμμένοις, Classen.

π. [έπελθόντι], Badham.

καλῶν τε κάγαθῶν, Herwerden.

τῷ ἔργῳ, Dobree.

πλούτω, reading of ABM.

κάλλιον, Dobree.

[έν τῷ] μετὰ τοῦ μ., Göller.

ένταλαιπωρήσαι, Herwerden.

l. τε γάρ, Krüger.

Expunged by Stenp.

ἀποχωρείτε, reading of ABEF.

μαντείοιs, reading of EF2G2.

ἐσέπεσε, Herwerden.

ίκανὰς εἶναι [δ. .. σχεῖν], Gesner.

[aὐτόs], Cobet.

δη έφάνη, Valckenaer.

προταλαιπωρεῖν, reading of CE. [τό]. Herwerden. (But see

below, p. xl.)

[rods 'A.], Cobet.

 $[\gamma \hat{\eta} \nu]$, Cobet.

νικώμενος ... ἀπόδοιτο, Cobet.

ξυμφοράς τὰς μεγίστας, Herwerden.

[αὐτῶν], Dobree.

προκεκτημένα, reading of G.

Order changed by Döderlein.

φ ὑπὲρ ἄπαντας, reading of A.

MANUSCRIPTS AND TEXT. II.]

xxxiii

63, 1. ἀπήχθεσθε.

64, 1. όταν ... τι εδ πράξητε.

ἀπήχθησθε, Cobet.

*64, 5. παραυτίκα τε. 65. 2. χώραν οἰκοδομίαις.

*65, 4. ξύμπασα ή πόλις.

τι expunged by Cobet, in accordance with Attic idiom.

π. [τε], Rauchenstein.

χώραν (tv) ol., Madvig.

ή ξ. π., reading of CG. (In c. 72 A has máon vũ for vũ πάση.)

67, 4. τδ γεγενημένον υίδο K. T. A.

68, 1. τοῦ θέρους τελευτώντος.

70, 4, Kal EKAGTOS.

*70, 5. Tó.

71, 2. lepá.

*72, 3. τοις Λακεδαιμονίοις.

*73. 3. nuâs.

*75, 1. ταχίστην αίρεσιν.

75, 3, έβδομήκοντα.

75, 5. ἐν ἀσφαλεία.

76, 3. έκ τοῦ έντὸς ές τὴν πόλιν.

76, 4. ἀνέκλων (ΑΝΕΚΛΟΝ).

*77. 1. d #6.

77, 4. ἀπ αὐτοῦ.

77, 5, έντος πολλού χωρίου.

77, 6. δδωρ έξ ούρανου.

78, 1. μέρος μέν τι, κ.τ.λ.

*79, 6. ἀποχωροῦσι.

80, 1. padiws dr.

80, 8. ραδίως αν ... προσχωρή-GEW.

Expunged by Cobet.

Expunged by Herwerden.

καὶ {κατωκησαν} έ., Stahl.

[76], Poppo.

[leoá], Cobet. (Order varies in MSS.)

Expunged by Cobet.

ύμαs. ABCFG.

τ. {τ hw} al., Cobet.

έπτακαίδεκα, Steup.

έν ἀσφαλεῖ, Cobet.

έκ τοῦ έ. [ές τ. π.], Herwerden.

aνείλκον, Rutherford (ANEA-KON).

υπό, Cobet.

Expunged by Dobree.

χωρίου expunged by Herwerden.

δδωρ only, with C.

Expunged by Classen.

άναχωρούσι, Β.

år omitted, with CG.

ρ. αν ... προσχωρήσαι, Cobet.

xxxiv		INTRODUCTION.		
83,	1.	τής έν Στράτφ μάχης.	Expunged by Herwerden.	
83,	3.	διαβαλλόντων.	διαβάλλοντες, Stahl.	
*83 ,	3.	ύφορμισάμενοι.	άφορμισάμενοι, Bloomfield.	
84,	2.	ėπί.	ύπό, Krüger.	
84,	3.	κατά του καιρου τοῦτου.	Expunged by Cobet.	
85,	5.	Κρης Γορτύνιος.	[Kρηs] Γ., Cobet.	
85,	6.	ύπὸ ἀνέμων καί.	Expunged by Classen.	
86,	1.	έν τούτφ.	$[\dot{\epsilon}\nu \ \tau.]$, Cobet. (See note.)	
86,	1.	$o\delta\pi\epsilon\rho$.	olπ $\epsilon \rho$, Cobet.	
86,	3.	'Plov.	['Plov], Cobet.	
86,	3.	τὸ ἐν τῷ Πελοποννήσφ.	Expunged by Stahl.	
88,	2.	ην έπιπλέη.	αν έπιπλέοι, Cobet.	
88,	3.	τούς 'Αθηναίους.	Expunged by Cobet.	
89,	3.	έκάτεροί τι.	[ė. τι], Stahl.	
89,	5.	παρά πολύ.	παραλόγου, Steup.	
*89,	5.	bμâs.	ήμαs, with most MSS.	
89,	6.	ωσπερ οδτοι.	Expunged by Cobet.	
*89,	9.	τε.	Omitted with CG.	
*90 ,	1.	άναγόμενοι.	άναγαγόμενοι, CG.	
90,	1.	ξσω έπὶ τοῦ κόλπου.	ξσω [έπί] τοῦ κ., Krtiger.	
90,	4.	κατὰ μίαν.	[κατά μίαν], Herwerden.	
90,	6.	είλον.	είλον ήδη, EGM.	
91,	1.	ξφθειραν.	διέφθειραν, CG.	
91,	1.	αϊπερύπεξέφυγον, κ.τ.λ.	Expunged by Herwerden.	
91,	1.	νεώς.	[νεώs], Herwerden.	
*91,	1.	κατὰ 'Απολλώνιον.	κ. τὸ 'Aπ., CG.	
*92,	4.	άναγόμενοι.	άναγαγόμενοι, С.	

*92, 4. ἀναγόμενοι. 92, 5. ώς νενικηκότες.

93, 1. Πειραιώς του λιμένος τῶν 'Αθηναίων.

93, 3. καθ' ἡσυχίαν.

93, 3. διενοούντο.

Transposed by Herwerden.

διανοοίντο, Stahl.

Expunged by Cobet. Π. [τοῦ λ. τ. 'A.], Naber.

96,	ı.	έs	тдр	Εθξεινον,	κ.τ.λ.
-----	----	----	-----	-----------	--------

96, 3. μέχρι Γρααίων.

96, 3. oð.

96, 3. dià Tpaalwr.

*97, 1. πόντον τόν.

97, 3. δσον προσήξαν.

97, 3. ά χρυσός καὶ άργυρος είη.

*97, 5. την Σκυθών.

100, 2, viós.

*100, 2. TE.

*101, l. TE.

102, 4. τφ μη σκεδάννυσθαι.

102, 5. μηδέ γη ήν.

LECTIO BEKKERI.

14, 5. τὰ πλείστου άξια.

 'Αχαρνάς, χωρίον μέγιστον της 'Αττικής των δήμων καλουμένων.

19, 2, ès aùró.

23, 2. άσπερ παρεσκευάζοντο.

27, 1. τŷ Πελοποννήσφ ἐπικειμένην.

35, 2. διὰ φθόνον.

36, 3. αὐτῆς.

44, 2. οίδα πείθειν.

49, 7. aὐτοῦ.

52, 2. ἀποθνήσκοντες.

 1. Λαυρείου, οδ τὰ ἀργφρεια μέταλλα ἐστιν ᾿Αθηναίοις.

Expunged by Krüger.

μέχρι γάρ Λααίων, С.

[oo], Arnold.

δι' 'Αγριάνων, Classen.

πόντον [τόν], Valckenaer.

δσωνπερ ήρξαν, Dobree.

Expunged by Dobree.

τὴν τῶν Σ., some M88. omit τὴν, others τῶν.

viós, Cobet.

[re], Haack.

δέ, Poppo.

Expunged by Stahl.

Expunged by Herwerden.

LECTIO AB EDITORE PRIMO REPOSITA.

Expunged.

'Axaprás. Rest expunged.

Expunged.

22

[αὐτῆς].

οίδα (μή) ποθείν.

[αὐτοῦ].

Expunged.

Λαυρείου. Rest expunged.

58, 2. ἐπιΓΕΝομένη.	έπιΝΕΜομένη.
61, 2. έγκαρτερείν & έγνωτε.	έγκαρτερείν [å ξ.].
63 , 3. αὐτόνομοι.	[αὐτόνομοι].
65, 12. περιπεσόντες.	$[\pi\epsilon\rho\iota\pi\epsilon\sigma\delta\nu au\epsilon$ s].
67 , 1. ἦπερ ὥρμηντο.	Expunged.
68, 7. ol advois.	οί {δ'} αὐτοῖς.
76 , 1. ὥσπερ ἡ γῆ.	Expunged.
76, 2. και ξυντεκμηράμενοι.	23
80, 4. χίλιοι ὁπλίται.	23
83, 1. ἄνω.	**
84 , 2. ὤσπερ ἐν γῆ πεζήν.	99
87 , 1. τδ.	39
90, 5. των 'Αθηναίων.	

Of conjectures not accepted in the text, the most useful will be found in the critical notes. One has been omitted by accident, Kieser's [καὶ ᾿Αμφιλοχίαν τὴν ἄλλην], 68, 3, which is very probable. Thucydides relates that Amphilochus found Ἅργος τὸ ᾿Αμφιλοχικόν ... ὁμώνυμον τῷ ἐαυτοῦ πατρίδι Ἅργος ὁνομάσας. The passage bracketed comes after ᾿Αμφιλοχικόν, but does not suit the end of the sentence. Moreover Strabo refers to the passage, and says Θουκυδίδης φησιν αὐτὸν ᾿Αμφίλοχον ... κτίσαι τὴν πόλιν ἐπώνυμον ἑαυτοῦ, i.e. 'founded Argos'; nothing is said about 'the rest of the country.'

The general result of the changes based on MSS. variations is that the readings of the Laurentian are more often accepted where they differ from those of the Vatican.

Many kinds of familiar copyists' errors are illustrated in the above lists, such as the wrong expansion

of abbreviations, the confusion of cases, the confusion of similar letters, dittography or the repetition of a syllable at times with a slight alteration, as TO, TE, and transposition of words. This last mistake is very common, variations in the order in different MSS. being of most perplexing frequency.

But the most difficult error of all to detect is interpolation in the text. It is necessary to go into this matter at greater length. It is certain that spurious words have crept in, owing to the marginal notes of different critics being confused with the author's text by copyists. Very often words which appear in one MS. are wanting in another. For example, at 9, 4, for νήσοι όσαι έντὸς Πελοποννήσου, F, with three inferior MSS., gives vyoor ovar your erros II., and one MS., νήσοι άλλαι όσαι ήσαν έντὸς Π.; another gives νήσοι όσαι έντος περί τὰ δυτικώτερα Π. At 11, 5, after τή πολεμία Ε inserts τη γη. At 12, 2, for πρότερον, one MS. has πρότερον πρό της πρεσβείας. At 23, 2, two MSS. give είς τὰ περὶ Πελοπόννησον for περὶ Π. only. At 62, 3, in place of δμοσε μη Dionysius gives δμόσε καὶ ἀμύνεσθαι μή, which he must have found in the MS. he used. At 65, 12, after άφεστηκόσι one MS. inserts πολεμουντες. At 76, 1, to ές τὸ διηρημένον Suidas adds του τείχους, and one MS. του χώματος. At 89, 9, between της and έφορμήσεως one inserts τῶν πολεμίων. At 90, 1, for εἴκοσι some MSS. give είκοσι ναθς. These cases show us the process of insertion from the scholia. There is no doubt about this; for we have only to turn to the scholia to find these spurious words. At 9, 4, the scholia say ai περί τὰ δυτικά; at 11. 5 τη γη δηλονότι; at 12.

2, πρότερον πρὸ τῆς πρεσβείας; at 89, 9 τῶν πολεμίων.

It is quite easy after studying the scholia to see what kind of note is likely to be inserted in the text. Dr. Rutherford has gone into this at length in his edition of Book IV., so that it will be sufficient to give here one example of each of the common types of note. A comparison of the following with the lists given above will show how clearly the notes of commentators can be seen in the text. The scholium is placed with the text in square brackets:—

- 6, 1. τὰ ἐν τῷ πόλει καθίσταντο [πρὸς πολιορκίαν, ἤπερ καὶ ἐγένετο μετ' ὀλίγον]. Dr. Rutherford states that this type is a late one.
- 6, 3. δ κήρυξ [τῶν 'Αθηναίων].
- 9, 2. ξυνεπολέμουν [τοις Λακεδαιμονίοις].
- 20, 4. αὐτῷ [τῷ ᾿Αρχιδάμφ].
- 31, 2. τὰ πολλὰ [μέρη] τῆς γῆς [τῆς Μεγαρίδος].
- 34, 5. σημα [τὸ καλούμενον Κεραμεικόν].
- 39, 1. ξενηλασίαις [ώσπερ οἱ Λακεδαιμόνιοι].
- 49, 5. [και γάρ ὁ πίνων όλίγον και ὁ πολύ ἀπέθνησκον].
- 57, 1. τη στρατιά [τη περί την Πελοπόννησον].
- 67, 3. 'Αριστέα [τὸν Κορίνθιον] μὴ αδθις [ές τὸ μέλλον].
- 68, 4. $\tau \hat{\eta} s$ 'Aμφιλοχίαs [$\gamma \hat{\eta} s$].
- 72, 3. μέχρι τοῦδε [τοῦ καιροῦ].
- 93, 4. τὸ ἀκρωτήριον [τὸ Βούδορον καλούμενον].

A few words are needed to show why the explanations attached to certain familiar places are bracketed. The cases in point are 25, 4; 30, 2; 56, 1; 85, 5; 93, 1; 19, 2; 27, 2; 55, 1. The places are Ichthys, Cephallenia, Paralia, Gortyn, Piraeus, Acharnae, Aegina, Laurium. The Greeks did not know much about geography; but they must

have been quite familiar with all these names. In later times the case would be different, and an explanation would be natural. Thus Herodian writes in the time of Marcus Aurelius Λαύρειον έστι τόπος της 'Αττικής ποιών μέταλλον, and Γόρτυν, πόλις Κρήτης. In 56, 1, some MSS. omit γην after παραλίαν, The comments in the text were probably added in the Christian era

Most of the textual difficulties are explained as they occur: but in some cases it has been found impossible to condense the explanation into the narrow compass of a note. These passages must now be examined. In 9, 3, we have ναυτικον παρείχοντο ... πεζον παρείχεν. Classen explains the difference of voice on the assumption that the active is used of kings of governments, the mid. of a people when all share in the act. But it is evident in this passage that there is no distinction whatever between the peoples and the states. Thucydides often gives the name of a people instead of that of their state. In 19, 1, for tà ev Πλαταία των ἐσελθόντων Θ. γενόμενα, the laws of syntax require that either γενόμενα οτ των έσελθόντων O. should be omitted. As yiyvouat is constantly used to refer to some past event, there can be no doubt which to bracket. A commentator would have written πράγματα not γενόμενα. At 20, 1, ώς ές μάχην ταξάμενον is wrong because Archidamus was encamped near Acharnae, and his army was scattered about. Hence he cannot have kept his men 'drawn up for battle.' These words might be placed after is to πεδιόν οὐ καταβήναι, where they would make sense, but I have deferred to Stahl's judgment. In 29, 3,

the MSS. reading can only be explained as a violent anacoluthon; but the sentence is too short and simple to admit of this. At 34, 1, the difference between τῶν πρῶτον ἀποθανόντων and τῶν πρώτων à, is the same as that between 'those who died for the first time' and 'those who were the first to die.' Cobet drily remarks on the MSS. reading, 'As though they could die a second time.' In 37, 3, διὰ δέος anticipates the explanation which is given immediately afterwards. Now the scholiasts constantly added notes giving what they supposed to be the cause or motive of any act. This is an instance of the habit. In 53, 3, as the article is perpetually inserted where it ought not to be, I have bracketed 70 with Herwerden; but, though Thucydides certainly meant πανταχόθεν to go with ές αὐτὸ κερδαλέον, as explained in the note, it is just possible that 70 might stand, the natural order being altered for the sake of the antithesis between ηθη and πανταχόθεν, as in 7, 2. At 42, 4, έν αὐτῷ τὸ ἀμύνεσθαι καὶ παθείν κάλλιον (MSS. μᾶλλον) ἡγησάμενοι, Polle proposes έν αὐτῷ τῷ ἀμύνεσθαι κακοπαθεῖν, but κακο- $\pi a \theta \hat{\epsilon i \nu}$ is not used in the sense 'to die honourably,' whereas $\pi \alpha \theta \hat{\epsilon \nu}$ is very often so used. In 44, 1, there is a great variety of emendations : τοὺς τῶν δὲ νῦν τοκέας, οσοι πάρεστε, οὐκ ολοφύρομαι (ολοφυροῦμαι, Stephanus) μαλλον ή παραμυθήσομαι. έν πολυτρόποις γάρ ξυμφοραίς ἐπίστανται (ἐπίστασθε, Herwerden) τραφέντες· τὸ δ' εὐτυχές (ἐπίστανται τό δ' εὐτυχές, Abresch), οἱ αν της ευπρεπεστάτης λάχωσιν, ωσπερ οίδε μεν νυν τελευτης, ύμεις δε λύπης, και οίς (ώς. Classen, ολίγοις, Steup) ένευδαιμονήσαί τε ὁ βίος ὁμοίως καὶ έντελευτήσαι (ένταλαιπωρήσαι, Herwerden) ξυνεμετρήθη. χαλεπόν μέν

ούν οίδα πείθειν ον, ων καὶ πολλάκες έξετε ὑπομνήματα έν άλλων εύτυχίαις (εύτεκνίαις, Herwerden), κ.τ.λ. This is not a very obscure passage, not one of those passages of the speeches which were scarcely understood in Cicero's time. The chief difficulties are έντελευτήσαι and πείθειν. Does έντελευτήσαι give a proper antithesis to ἐνευδαιμονήσαι? Döderlein paraphrases the Greek, according to the old rendering, thus: οίς ξυνεμετρήθη εὐδαιμονησαί τε έν τῷ βίφ καὶ έν εὐδαιμονία τοῦ βίου τελευτήσαι. But it is impossible to supply anything but έν τώ βίω to έντελευτήσαι, and the only way of taking the words as they stand is that proposed by Kraz, who argues that ἐντελευτήσαι is a proper antithesis to ἐνευδαιμονήσαι, on the ground that Pericles alludes to the horror which the Greeks felt of death, meaning that the fallen were fortunate in not knowing that death was approaching: thus their happiness in life was only ended by death, whereas most people are miserable at the prospect of death. He quotes Soph. Aj. 475, τί γὰρ παρ' ημαρ ημέρα τέρπειν έχει | προσθείσα κάναθείσα του γε κατθανείν: But εὐδαιμονήσαι cannot mean 'to end their happiness,' nor can εὐδαιμονία be the converse of τελευτή. On the other hand, ἐνταλαιπωρησαι is very appropriate, and Thucydides very often uses the simple verb. This word completes his estimate of εὐτυχία; he continually teaches that τύχη must be considered favourable if it gives an equal share of prosperity to all: nobody must expect to monopolise the favour of τύχη. Pericles alludes to this in chapter 64 (cf. 65, 9). ἐνταλαιπωρησαι has been confused with relevings above. Passing on to meither, we can

explain the grammar by supplying ταῦτα, the meaning being 'it is hard to make you feel this.' But this remark will not suit either what precedes or what follows. Pericles, whose powers of persuasion passed into a proverb, has just said that they know the limits of human prosperity; it cannot, then, be hard to make them realise that. On the other hand, what follows shows that it is not his task which is difficult, but theirs. 'It is hard to bear up,' he says, 'but you must.' This sense is given by ολΔΑ{MH}ΠΟΘείν for ολΔΑΠΕΙΘειν. The confusion of δα with μ, and of η with π , is common in MSS. A similar reference to the $\pi \delta \theta$ os felt by the surviving friends of the dead occurs in a fragment of Gorgias' Funeral Oration: αὐτῶν ἀποθανόντων ὁ πόθος οὐ συναπέθανεν, and in the one which is ascribed to Lysias : ἄξιον τοῖς ζῶσι τούτους $\pi \circ \theta \in \hat{i}\nu$. See also note on c. 44, 2.

The next passage is 51, 1 καὶ ἄλλο παρελύπει κατ' ἐκεῖνον τὸν χρόνον οὐδὲν τῶν εἰωθότων · δ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύτα. With this 49, 1, must be compared: τὸ μὲν γὰρ ἔτος μάλιστα δὴ ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὄν · εἰ δὲ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. On τὸ ἔτος, Dr. Collier (The Plague of Athens) says: 'It may be regarded as a law that the year in which an epidemic breaks out is relatively free from other maladies, as also that those which do occur are tinged by that prevailing disorder, which is able to absorb all others.' Again, on προέκαμνε, 'when an epidemic has not yet fully established itself in any locality, premonitory symptoms, which faintly represent those of the coming malady, prevail; but once the pervading influence is

openly manifested, the disorder shows itself suddenly and without ostensible cause.' Now as all this is implied in chapter 49, some have thought that the passage in 51 is a commentator's insertion; but κατ' ἐκεῖνον τὸν χρόνον refers to the period after the plague had established itself and covers the whole time during which it lasted; whereas 49 referred only to the particular year in which it broke out.

78, 1, μέρος μέν τι καταλιπόντες, τὸ δὲ πλέον ἀφέντες. The latter part is wanting in ABF. The Peloponnesians were about to build a wall round Plataea. In turning the siege into a blockade, speed was of great importance; and we know from other passages that it was not the custom to send away any portion of the troops when a city was to be surrounded with a wall. Thucydides says just below that Archidamus, after building the wall, left a force to guard it and retired with his army. No hint is given that it was only a remnant of the invading army that returned home, as must have been the case if the larger part had already returned. The words are probably a note on καταλιπόντες φύλακας. At 89, 5 Classen explains τοῦ παρὰ πολὺ to mean 'the great difference between us in numbers,' but παρὰ πολύ can only be multo. Krüger's explanation is that mpoveveκηκέναι must be supplied, but this second reference to the previous victory, coming immediately after the first, is very awkward; nor does it suit the next sentence which shows that some reference must have been made to the numerical inferiority of the Athenians. In the same chapter, παρά ταῖς [τε] ναυσὶ μένοντες τά τε παραγγελλόμενα όξεως δέχεσθε καὶ έν τῷ ἔργῷ κ.τ.λ.,

CG omit the $\tau\epsilon$ bracketed. Kleist however proposes to cut out the second $\tau\epsilon$ instead; this would give an antithesis between $\pi\alpha\rho\dot{\alpha}$ $\tau\alpha\hat{\imath}s$ $\nu\alpha\nu\sigma\hat{\imath}$ $\mu\dot{\epsilon}\nu\nu\nu\tau\epsilon s$ (before the battle) and $\dot{\epsilon}\nu$ $\tau\dot{\varphi}$ $\ddot{\epsilon}\rho\gamma\psi$ (the battle itself).

93, 3 is one of the most doubtful passages. Bekker reads ουτε γάρ ναυτικόν ην προφυλάσσον έν αυτώ ουτε προσδοκία οὐδεμία μη αν ποτε οἱ πολέμιοι ἐξαπιναίως ούτως έπιπλεύσειαν, έπεὶ οὕτ' ἀπὸ τοῦ προφανοῦς τολμήσαι αν καθ' ήσυχίαν, ουτ' εί διενοούντο μή ούκ αν προαισθέσθαι. This is the reading of the MSS., with the exception of οὖτ' ... οὖτ' for οὖδ' ... οὖδ'. Now if καθ' ήσυχίαν means occulte, clam, it is the opposite of ἀπὸ τοῦ προφανοῦς, and, if it means quiete ('without being disturbed'), τολμήσαι ought to be ἐπιπλεῦσαι: neither can an antithesis exist between τολμω έπιπλεύσαι and διανοούμαι έπιπλεύσαι. It is most probable that the antithesis is between τολμῶ (ἐπιπλεῦσαι) ἀπὸ τοῦ προφανοῦς, an attempt made in spite of opposition, and διανοούμαι (ἐπιπλεύσαι) καθ ήσυχίαν, a plan to make an attack without meeting with opposition either when no force was guarding Piraeus, or when they could somehow escape its notice. καθ ήσυχίαν, which Thucydides uses elsewhere, regularly means 'undisturbed.' Stahl's διανοοΐντο, representing ην διανοώνται of the recta, is far more likely than the MSS. διενοοῦντο.

With regard to the numbers given in the MSS., a general warning that they are very often corrupt must suffice. Emendations are very doubtful in these cases, and the wrong expansion of abbreviations very frequent. In 75, 3 ἡμέρας ἔχουν ἐπτακαίδεκα καὶ νύκτας ξυνεχῶς is an emendation of the MSS. ἑβδομή-

κοντα, which Stahl shows to be quite out of the question. It is however possible that Thucydides wrote οὖτως, the abbreviation of which can be easily confused with o' $(= \epsilon \beta \delta o \mu \dot{\eta} \kappa o \nu \tau a)$, and gave no number at all.

As regards orthography, the MSS. are of very little value. The variations are constant, especially in proper names. To follow the spelling of the MSS. is impossible, and the only question is what principle to follow in correcting. In proper names we get much help from inscriptions and Herodian of Alexandria, who lived in the reign of Marcus Aurelius, and wrote on Orthography. The remains of his works are edited in three volumes by Lentz and Lehrs. Stahl's Quaestiones Grammaticae contains a valuable chapter on spelling. If Thucydides wrote the inflexions which were used in spoken Attic at his time, as most recent critics suppose, we can restore the true forms from the inscriptions and from comedy. Several ancient critics speak of Thucydides as being κανόνα της 'Ατθίδος: Dionysius, Phrynichus, Gregory of Corinth (following earlier authorities), give this opinion. Most probably they refer to the inflexions, etc., because it was well known in ancient times that Thucydides is not wholly free from poetical and archaic words and idioms. Another consideration favours this view. Thucydides, wishing to write for cultivated Athenians, and to constrast his work with that of Herodotus, from whom he differs in every respect, would naturally use the Attic forms, and avoid inflexions which were associated by long tradition with poetry. He aimed at establishing an Attic

prose style which should be as far as possible independent of poetical elements.

But some eminent scholars consider that the influence of poetry on artistic Attic prose is so great that it is more probable that the prose authors often, though not necessarily always, used inflexions which were never used in speaking. These forms were borrowed from a literary dialect which had grown up in very early times among the Ionic epic poets. The balance of probability being in favour of Attic as against epic or literary forms, the old Attic inflexions have been restored in this edition. The confusion in the spelling of the MSS. is mainly due to the substitution of late forms for those which were no longer understood.

CHAPTER III.

ON THE STYLE OF THUCYDIDES.

INASMUCH as all literature reflects the times in which it is produced, it is an obvious truth that in order to form a just estimate of any author who wrote in an age other than that in which we live, we must first forget the present and put ourselves in the author's own position, subjecting ourselves in imagination to the influences to which he was subjected. Otherwise we shall certainly praise or blame merits or defects in our author for which he is scarcely at all responsible. Not till we have discovered the relation which the author's work holds to that of others in his time, shall we be able to judge what position his work deserves to hold in all literature, irrespective of time or circumstance. Now, in the case of Thucydides' history, it happens that if the author really conforms to the artistic principles of his own age, his work is, on account of that conformity, a classic, in the proper sense of that much-abused term. For the Greeks of that time were the first people who, in their sculpture and drama, followed those principles of order in beauty which by common consent characterise all the productions of human genius entitled to be considered classical.

And thus, if we can settle what position Thucy-dides occupies in relation to the art of his own times, we shall have no difficulty in determining what is his position in relation to the classical art of all time. In his age there were plenty of works produced which are not properly speaking classical at all: for example, the speeches of Andocides and the treatise On the Athenian Constitution, which was written about 424 B.C., are not classical literature; they are merely ancient, and their value is historical rather than artistic.

In the second half of the fifth century B.C., while sculpture and poetry reached their highest development, philosophy, oratory, and, above all, history, had still a great advance to make. They were not indeed entirely new to the Greek world. Philosophy had existed for at least a century and a half; oratory, spoken but not written, was considerably older. Even history had for a century occupied a series of humble chroniclers in the trading centres of Ionia. Previous to those modest attempts to make literature out of genealogies and catalogues, the Greeks had no historians but their epic poets. The dialect of epic poetry was based on Ionic, but was a literary and not a spoken dialect, having been gradually formed by the ballad-minstrels who wandered from house to house among the princes of Greece singing songs of heroes for their living. At least as early as the eighth century B.C., it had become customary to preserve records of great personages and important events in the temples and public buildings. In such lists local priests and magistrates, acts and treaties, and the

victors in the national games, were enumerated. It was from the union of epic elements with such facts as were to be found in the state records that prose literature sprang. The first attempts at writing without metre, which were made about 550 B.C., were very crude. No effort was made to write in a distinct style: in fact the supply was merely calculated to satisfy a natural craving for something more certain about the past-something more definite and localised -than could be learnt from listening to an epic poet's story. The early writers of this simple prose, who were called λογογράφοι, acquired the diction but not the beauty of poetry. The scanty information they found in the records was eked out by a free use of the epic myths; and this very employment of the myths, clumsy as it was, increased the interest of the Ionian cities in their history. Men heard with wonder, and with no desire to be undeceived, how the history of their own city, or of the foreigners who visited their port, or of the dreaded Persians, was connected with the heroes of their national songs. The first of these prose-writers of whom anything is known is Pherecydes of Syros, who was as much a philosopher as a historian, and probably managed to work back through Hesiodic genealogies of the gods to speculations on the origin of matter. The first λογογράφος proper was Hecataeus of Miletus, who wrote a few years later than Pherecydes. By distinguishing between things human and divine, he made a considerable advance towards historical composition. Contemporary with him was Dionysius, also of Miletus, who wrote an account of Persia when

the burning question of the day was the relation of the Greeks with the empire.

Meanwhile the quality of prose writing had greatly improved. The ancients thought Hellanicus of Mytilene worthy to be mentioned with Herodotus and Thucydides. Beside many other historical works he wrote a history of Athens, which Thucydides implies was meagre and contained as much falsehood as truth. The influence of epic is still strongly marked in Herodotus, who was born about 485 and lived beyond 428 B.C. But he is not, like his predecessors, a mere chronicler. His history, which related the triumph under divine guidance of Greece over Persia, quickly won extraordinary popularity, and became a national book scarcely less valued than Homer. As a general description of the style of early prose, which closely resembled that of epic poetry, the ancient critics used the expression εἰρομένη λέξις, by which they meant the simplest narration, in which there is mere juxtaposition of ideas, with no attempt at writing a period.

In the short interval that separated Thucydides from Herodotus, Greek prose underwent an extraordinary change at Athens, the final outcome of which was that Attic prose established itself as the standard of prose excellence all over the Greek world. This change is closely connected with a great advance made in political oratory. Pericles had introduced the custom of writing out speeches before they were delivered in the Assembly. His object, as we can see from words which Thucydides puts into

his mouth, was to secure a satisfactory discussion of matters of state before they were voted upon by the people. For he knew that an accurate knowledge of what was to be decided by the vote was of the first importance now that the popular assembly controlled the destinies of the state. How far Pericles consciously gave a literary character to his speeches we do not know. But the inevitable result was that political oratory became both more literary and more poetical. For, as soon as a speech is thought out and reduced to writing, it is raised above the level of ordinary conversation; and, as soon as popular appeals or attempts to rouse the passions of a national assembly are carefully premeditated, the way is at once opened to the employment of poetry.

About two years after the death of Pericles, that is in 427 B.C., the impulse which he had thus given to prose composition received a new stimulus through the visit to Athens of Gorgias of Leontini. Gorgias had discovered the fact that prose was based on poetry, and that it was, though unconsciously, following in the footsteps of epic. By the aid of this discovery he had developed a system of prose composition in which he consciously imitated some of the characteristics of poetry. Neither the unfamiliar diction nor the running style of epic were suited to the popular assembly. Yet oratory could not be debased to the level of street conversation. In order therefore to give an air of distinction to oratory, Gorgias imported into it the rhythm without the metre of verse, and introduced certain artifices which

he found to be employed in poetry. Those artifices which are ascribed to Gorgias are known as 'figures of language' $(\sigma\chi'\eta\mu\alpha\tau\alpha \ \lambda\acute{\epsilon}\xi\epsilon\omega_s)$, and consist of $\mathring{a}v\tau\acute{\iota}\theta\epsilon\sigma\iota s$, parallelism in sense, $\pi a\rho\acute{\iota}\sigma\omega\iota s$, parallelism in form, $\pi a\rho o\mu o\acute{\iota}\omega\sigma\iota s$, parallelism in the sound of whole clauses, and $\pi a\rho ovo\mu\alpha\sigma\acute{\iota}a$, parallelism in the sound of particular words. All these 'figures' are frequent in Homer.

The new oratory, differing widely from that of Pericles, which had depended for its effect upon natural and incommunicable gifts, produced a profound sensation at Athens. Here was a man from whom every ambitious citizen could buy a substitute for the gifts that nature had denied-a man who transformed the prosaic debates of the Pnyx into an Olympian contest. It is not surprising that even Thucydides, now engaged in collecting material for his history, was to some extent influenced by the new teaching. He had determined to insert speeches in his work, because he wished to keep his own opinions in the background, and to leave his readers to judge of actions from the reasoning of those responsible for them. This plan was quite new, and probably it was from epic poetry that Thucydides took the idea. The speeches, however, form but a fifth part of the whole work, and, except in them and in a few passages written in the same manner, the influence of Gorgias on his work is very slight. There is no doubt that the historian was averse to the excessive employment of the figures, though he saw that they had their use. The only figure he uses freely is the antithesis, especially that between hoyos and epyov.

He has often been blamed for straining after antithesis, in some cases justly; but it is certain that his object was, not to improve the form of his sentence, but to make his analysis of the situation as clear as possible. It must be remembered that in the speeches he is thinking of his readers quite as much as of the speaker. He gives us the substance of what was actually said, but the style is the historian's own.

Thus the antithesis was used by Thucydides not merely because it happened to be very popular in Athens just at the time, but rather because he thought it suited to his purpose. The other figures are only just frequent enough to deserve mention, and hardly constitute an element in his style.

Dionysius, who wrote in the reign of Augustus, and Hermogenes, who wrote in that of Marcus Aurelius, agree that Thucydides combines a careless roughness in the sounds with a remarkable dignity of rhythm. These qualities belong to the early prose in general, being characteristic, though in a less degree, of Antiphon and Critias. The same applies to the use of statements based on experience: these γνώμαι continually occur in Thucydides, and they were well fitted to give dignity to the style. In close connection with this use of general truths is the habit, shared by the early Attic prose authors, of defining abstract terms and laying stress on single words. Dr. Jebb gives c. 62 α υχημα μέν γάρ κ.τ.λ. as an example of this. It was Prodicus of Ceos who first devoted himself to the discrimination of similar terms, and his teaching had a good effect, not only

on the language generally, but especially on Attic prose.

We have next to consider how far Thucydides' prose is periodic. The ancient critics drew a distinction between the εἰρομένη λέξις, or 'running' style, and the περιοδική λέξις, in which the different parts of the sentence are combined so as to form one symmetrical whole. Speaking generally, the earlier the author, the less periodic is his style. Shilleto, in one of his notes, expresses astonishment that Thucydides, 'so great a master of the period,' should have sometimes written in the 'running' style of Herodotus. But the fact is that Thucydides occupies a middle place between the εἰρομένη λέξις of the earliest prose and the περιοδική λέξις of the fourth century prose. The speeches are more periodic in structure than the narrative. The advantage of the period is in its greater clearness. Thucydides, though he often fails to write a technically perfect period, is yet able to present the thought quite as clearly as if his period were perfect. He is, to speak generally, antithetic rather than periodic. He has yet one other characteristic in common with the early prose writers. In addition to the 'figures of language' already alluded to, the Sicilian rhetoricians taught the use of certain 'figures of thought' (σχήματα διανοίας), as later writers called them. The chief of these are the rhetorical question, irony, climax, aposiopesis, and feigned perplexity. All these, except the first, are quite rare in Thucydides, as also in Antiphon. In fact the stately dignity of the early oratory precluded their free use.

It is clear, then, that his style in several respects recalls that of his contemporaries. But it also possesses marked peculiarities. Cicero, who knew the merits of Thucydides' style-his moderate use of figures, his conciseness and rapidity, his intensity and grandeur-yet disliked his harshness and obscurity. This latter failing Cicero attributes to the times: but none of the other early prose authors are obscure; and so Thucydides himself must bear the blame. But this obscurity, noticed also by Dionysius and Hermogenes, is in a great measure due to the historian's love of brevity. His ambition seems to be to crowd the greatest possible amount of meaning into the fewest words: but, as a compensation, he arranges the words in the order which will best bring out their meaning. In order to understand him, we must try to realise what was the author's position. A judicious critic of Thucydides remarks that his whole book shows in its composition and language that the author did not wish to be a popular historian, but that he wrote immediately for a small number among his contemporaries, for such as were versed in the science of government, or, at least, enlightened by philosophy. Such being his object, it was not necessary for him to write either with the clearness of Antiphon or with the diffuseness of Andocides. Sharing the enthusiasm with which Anaxagoras worshipped the pure intellect, he may well have felt himself entitled to demand the close attention of his readers. It is noteworthy that, when Dionysius gives us examples of Thucydidean obscurity, he enumerates in one place a number of passages, every one of which will yield its meaning

to a thoughtful reader. In another case, he gives as an instance the end of c. 44 of this book, where the text is certainly wrong, whether we take that which Dionysius gives, or that found in the MSS. of the author. The truth is that far more is known about Attic at the present day than either Cicero or Dionysius knew; and if Thucydides is less obscure to us than he was to them, we may be sure that those for whom he wrote did not find him so very hard to understand.

One great difficulty which Thucydides felt was to find a vocabulary suited to his purpose. Attic prose was then in its infancy, and a literary dialect for prose was unknown. He was therefore forced to follow the lead of Gorgias and seek the aid of poetry. He modified the Attic spoken in his day by adding many words used by the poets or in Ionic prose. Many passages show that he studied the tragic poets; and, in elaborating his terminology, he adopted several words and expressions no longer in use in spoken Attic. He also formed new words wherever he felt the need of terms more abstract than any he could find in the language.

In spite of his occasional obscurity, Thucydides depicts the events of the war with extraordinary clearness. Without one word of remark from the writer, the narrative sweeps irresistibly on. Plutarch says somewhere that while reading Thucydides' descriptions, we seem to see that long tragedy, the war, being enacted before our very eyes. The account of the epidemic that broke out at Athens in 430 B.C. illustrates well both the tragic power and the vivid

reality of the descriptive passages. In the story of the plague is contained the essence of the classical spirit. It is hard to realise that the writer had himself suffered from the awful disease, and that the man he had reverenced as the pattern of every political virtue had been killed by it. He completely suppresses his own feelings while he rouses pity and terror in his readers. The exterior is cold as marble; and yet there is throbbing life beneath. The solemn pathos of the tale, alternately repelling and attracting, draws us on almost in spite of ourselves, wherever the writer chooses to lead us. He seems passionless as fate. For us moderns, there is too much intellect and too little feeling in all that he says; sometimes he seems to be actually mocking humanity with its own feebleness. But we must remember that this chilling insensibility is, after all, superficial rather than real. It springs from that idealisation of man which is characteristic of all Greek art, of Greek prose quite as much as of Greek sculpture and tragedy. If fate mars the divine body of man, it is not for man to rebel, but to bear with patience. If men are as gods, they must suffer nothing to break their perfect repose;

'for the gods approve
The depth, and not the tumult, of the soul.'

Grief is noble, but despair is impotent. A single word in Lucretius' imitation, querella, in place of Thucydides' ταλαιπωρία, illustrates the peculiar attitude of the Greeks towards physical suffering. It is often argued from the events of the war and Thucydides' account of them that the Greek character was brutal and callous to pain; but that

this is a mistake could be easily shown from many instances of self-sacrifice that are briefly alluded to by the historian. Thucydides says that there was much physical distress among the sufferers from the plague, but it is only the Roman poet who, forgetting the endurance of the Greeks, refers to complaining and moaning as symptoms of the disease. Many other authors besides Lucretius have imitated this episode, which none have ever surpassed. It is also agreed by all the physicians who have written on the subject that the account given by the historian is a model of symptomatology, and it is only the impossibility of making a scientific diagnosis in the state of knowledge at the time that causes the wide disagreements among modern writers as to the nature of the epidemic.

Equally subtle and impersonal is the moral side of his history. It might have seemed probable that, as he wrote for the benefit of practical or theoretical politicians, he would arrest the narrative at times to discourse upon the moral to be drawn from it. But he never once draws the conclusion for his readers: he only takes care, both in the speeches and the descriptions, to give his readers the means of drawing the conclusion for themselves. Thus, at the end of the account of the Theban attempt on Plataea, we are not told what the historian himself thought of it all. So far does he carry his dissimulation that he very often gives the same facts from two opposite points of This is especially common in the speeches. Even when two speakers cannot in reality have had any communication with each other, they are often made to answer each other's arguments as though

they were talking face to face. This is the case with the harangues of the generals before the second battle in the Gulf of Corinth. But he never delivers an opinion on any moral question: he merely transcribes his sense of the facts and leaves us to judge of them. Even in the case of Cleon, to whom he imputes actions which flattery itself could only describe as diplomatic, it is quite certain that Grote was mistaken in supposing that Thucydides had allowed his personal animosity to interfere with his judgment. Whether his sense of the truth always corresponds with the truth itself it is scarcely possible to say: being away from Athens during twenty years of the war, he may have been occasionally misinformed, or at least have thought that there could be but one opinion of actions which really admitted of more than one interpretation. And yet, in spite of his reticence, a deep moral purpose underlies all his work. From the earnest tone of the writer throughout, even in the purely descriptive parts, we can see that, had he lived to finish his work, we should have had no difficulty in drawing the morals which he meant to be drawn from the war; though we may be sure that he would not have stated them for us in so many words. For in every line of the narrative a still small voice is whispering quite distinctly the same question that Euripides asks us twice in the Bacchae: 'What is Wisdom, what is that gift from God to man that is fairer than any victory won?'

Earnestness, truthfulness, and clearness of insight—the qualities summed up in the word πολιτικός, which Hermogenes says is applicable in a very special

degree to Thucydides, are the virtues which his severest critics have not denied that he possesses. He is always convincing and always absorbed in his subject. We never feel in reading him, as we do so often in studying other historians, that after all it is only the man's cleverness that attracts us. Nothing more clearly shows how entirely he is part of his work than the references he makes to himself; he relates errors of his own with no disguise, and with no attempt at self-justification. His sound judgment never forsakes him, and the brightness of his searching eye is never dimmed. The sagacity increased by experience, the penetration that sees the salient points of the situation and knows exactly how much to tell,-all, in short, that Lucian, his panegyrist, means by σύνεσις πολιτική και δύναμις έρμηνευτική, are brought to bear on his own actions just as much as on those of his opponents.

His style is strongly marked by the quality called by the ancients $\mu \acute{e}\gamma \epsilon \theta$ os, by us, grandeur or sublimity. In this respect he was following in the footsteps of several earlier writers. The same grandeur is seen in Pindar and Aeschylus; and both these poets influenced Thucydides, though not to such an extent as we should have expected. It is most probable that he had learnt this secret from the speeches of Pericles. The same quality is found also in Antiphon, though naturally to a less degree in one who wrote for the law-courts. Under the head of grandeur or sublimity may be classed all the details in which Thucydides resembles Antiphon, to whom he bears the same relation as Burke in the Reflections bears to Burke as

an orator: that is to say, the literary and philosophical elements are somewhat stronger in the historian than in the orator. It is for this reason that the speeches in Thucydides could not have been delivered. They were written for readers, and every point that was actually made by the speaker is idealised and raised to the level of a philosophical argument. To this striving after sublimity are due also the majestic words and sounding phrases that he uses so often. Hermogenes objects to the use of these that they are not suited to the oratory of the ecclesia. But in the first place the old school of orators probably did use them to some extent, and in the second place the critic confounds speeches written for a work that was to be lasting with the oratory of the hour. Among the means which Thucydides uses-chiefly in the speeches-for this end are the article with infinitive, the neuter participle used as an abstract noun of the widest and vaguest character, and ouras with the infinitive (e.g. c. 64, 3): above all, he delights in general statements, which are none the less profound because they are usually very simple. It has been often observed in Handel's oratorios that the master is greatest where he is simplest, a splendid climax being not unfrequently reached in a single note repeated by every voice. So Thucydides, who has something of the musician's instinct, often produces a great effect by a single magnificent phrase, sometimes, as has been already remarked, even by a single word.

Now, to praise an author just because he is famous is as idle as to attack him in order to display one's own cleverness. They who expect unbroken enjoy-

ment from this historian's prose will certainly be disappointed. They will come across laboured antitheses and ungraceful inversions. They will find that in the elaboration of the diction the syntactical form of the sentence occasionally suffers. These things are really much less common than many critics would lead us to suppose. Too frequently the three-fifths of pure narrative are entirely left out of account in estimating the style of Thucydides, and the two-fifths of speeches and dissertations treated as though they formed the whole work. The old notion that anything will do in Thucydides because Dionysius found his language sometimes harsh, and Cicero found his meaning sometimes obscure, is only gradually disappearing. But indeed, anyone who reads in Dionysius the passages quoted by him, and who also looks into the manuscripts, knows how much the copyists have done towards earning for Thucydides the reputation of being unable to write grammatically. In reality the violations of grammatical rules are slight, and can all be explained on the principle that the author's excessive brevity forced him to give greater importance to the sense than to the form. Thus, for instance, the subject of the verb is changed with greater rapidity than we are accustomed to, or at least enlarged or contracted at will: a genitive absolute is sometimes inserted when the participle ought in strict grammar to agree with a word in another case: the construction is sometimes changed to suit the writer's convenience. But we might as soon suppose that Thucydides started to write a sentence without knowing how he would end it as

imagine that Milton began the elaborate Thucydidean sentence with which he opens his Areopagitica without knowing how he would finish: 'They, who to states and governors of the Commonwealth direct their speech, high Court of Parliament, or, wanting such access in a private condition, write that which they foresee may advance the public good, I suppose them, as at the beginning of no mean endeavour, not a little altered and moved inwardly in their minds; some with doubt of what will be the success, others with fear of what will be the censure, some with hope, others with confidence of what they have to speak.' It is just possible that Thucydides at his death left a certain number of blunders in his work, due to mere oversight, which he would have removed had he lived to read it through again. It is an editor's duty to remove them, if they exist; just as he would correct the misprints in a new edition of a modern book.

But we set out to discover whether the style of Thucydides entitles his work to be considered a classic. Those who have looked at any work of art which conforms to the eternal standard of good taste that is unaffected by the mutations of time and circumstance—the sculpture from the Parthenon, for instance,—know that at the first look they thought it cold and unsympathetic, and did not see all the beauties in it which they supposed they ought to see. They went away, perhaps, and returned again to it. If so, they began then to see the meaning of the groups in the stone; they seemed to read of a life that soared in the bright air high above the level of our

existence. From the light of those types of human excellence they turned away wistful and half in doubt Did they look again? If so, they then felt irresistibly attracted by the deep significance of the figures; thought it would be best not to see such things too often, lest they should become discontented with themselves. This power of fascination, that grows as our familiarity with their beauties increases, is what distinguishes those works of art that are for all timewhether in sculpture or painting or music or literature-from those which are merely the works of a particular age. Now this is the judgment of Justus Lipsius, a man whose knowledge of literature, as also of the laws that govern the theory and practice of life, was encyclopaedic. De Thucydide sententia nostra: Thucydides, qui res nec multas nec magnas nimis scripsit palmam fortasse praeripit omnibus qui multas et magnas. Quem quo saepius legas, plus auferas: et nunquam tamen dimittat te sine siti.

CHAPTER IV.

On Some Points in the History of Greece, 431-429 B.C.

As Thucydides makes each year open with the beginning of the campaigning season, the new year in his history begins in the first days of April. But the official year at Athens began with the month Hecatombaeon, which corresponds to part of July and August. It was in Hecatombaeon, at the time of the Panathenaic Festival, that the chief officials entered upon their duties. In the age of Pericles the ten strategi were the most important officials. They were elected annually in the ecclesia. The date of the election was not always the same: for the rule was that the election could not take place until the omens were favourable.* During the war the date probably varied very considerably in the different years. But in most years the election took place some little time before the campaign opened; and thus the business of the candidates for election was generally not inter-

^{*} δεκαρχαιρεσίας στρατηγώ» ... ποιούσι δ' οἱ μετὰ τὴν ἐκτὴν πρυτανεύοντες ἐφ' ὧν ἃν εὐσημία γένηται.—[Aristotle], Constitution of Athens, c. 44. The discovery of this work necessitates the modification of the statements made in Greek Histories with regard to the strategi.

fered with by the war. The strategi were eligible for re-election, and a man was often strategus in several successive years, especially in time of war when military experience was of great importance. Pericles, whose case is of course exceptional, was elected strategus in fifteen consecutive years from 444 B.C. All the ten were elected with equal authority. The ecclesia, however, could, if special circumstances required it, give one strategus extraordinary powers. When troops were sent on active service it was not uncommon to appoint one of the strategi generalissimo, with authority superior to that of the colleagues who accompanied him. It also appears that under very exceptional circumstances a strategus might be placed over all his nine colleagues. This exceptional position Pericles occupied at the outbreak of the war; and it is probable that it was conferred upon him directly after he entered on a new year of office in Hecatombaeon 432. It was in that month that the assembly held at Sparta decided on going to war; and it was natural that, at a moment of such supreme importance, the ecclesia should adopt an unusual course, which enabled it to entrust the conduct of the war to the minister who had been its chief adviser throughout the dispute with the Peloponnesians.

From 1. 44 we find that Athens had formed a defensive alliance (ἐπιμαχία) with Corcyra when the island was at war with Corinth. The reason that Athens supported Corcyra was that it was necessary to prevent the Peloponnesians from getting possession of the island, which, both on account of its position as the point of departure from Greece to Italy and

Sicily, and also for its navy of more than one hundred ships, would be very valuable to Sparta in the war which every politician knew was not far off. But the alliance granted was only defensive, as Athens would have been guilty of a breach of the thirty years' truce made with Sparta and her allies in 445 B.C. if they had openly made war on Corinth. At first only ten ships were sent to Corcyra; but soon after, other twenty vessels were despatched thither, and arrived just in time to save the Corcyraeans from being defeated by the Corinthians in the battle of Sybota. This reinforcement had probably been sent by the advice of Pericles; and it is clear that he hoped to confine the war which he saw coming to a narrow question of international rights, and to make the neighbourhood of Corcyra the centre of action. There it was likely that the Athenian fleet would be able to deal a crushing blow at the Peloponnesians, after which they would be glad to come to terms. But these calculations miscarried owing to the exasperation of Corinth at the result of the battle.

In the same year, 433 B.C., Athens made an alliance with Rhegium and Leontini (Hicks, Manual of Inscr. p. 58). The object of this act was to prevent Syracuse from obtaining a commanding position in Sicily and South Italy. Pericles' plan was to connect Athens with those parts by making alliances with the islands which lay on the road to Sicily, such as Zacynthus, Cephallenia, and Coreyra, and by consolidating the cities in the west which were opposed to Syracuse. We find from c. 7 that Sparta was forming plans for meeting Athens by sea, and actually

hoped to raise a fleet of five hundred vessels with the aid of Syracuse. This design was, however, frustrated by Athens.

Shortly after the battle of Sybota, Athens, suspecting some design in Potidaea, ordered that city to give hostages and destroy its fortifications. Potidaea was a Corinthian colony, but was subject to Athens. Instead of complying, the city revolted in the summer of 432 B.C., and Corinth threw an army of ten thousand men into it before Athens had any adequate force there. The Athenians had great difficulties to contend with in the north owing to the opposition of Perdiceas of Macedon.

Another ground of war was that Athens had excluded the Megarians from trading with any places within the Athenian empire. The action taken by Sparta in this matter shows that Pericles could not have avoided war had he tried to do so. The plan of Corinth and Sparta was to squeeze concessions out of Athens on threat of war until at last Athens should refuse to comply with their demands. Thus Athens would be weakened by the time she was forced into war. After war had been decided upon at Sparta, three embassies were sent to Athens, of which the first made the ridiculous demand that Pericles should be driven into exile, and the second that the siege of Potidaea, which was now being vigorously pushed on, should be raised, and the Megarian decree rescinded. Lastly, a request was actually made that Athens should restore independence to her subjects. With none of these demands would Athens comply, and her policy was rightly guided by Pericles with a view to

the fact that war was inevitable. In truth the real cause of the war, as Thucydides set himself to prove in the first book, was that Sparta and her allies had been disgusted by the growth of Athenian power since the Persian wars.

After the banishment of Themistocles, who had pursued a strongly anti-Laconian policy, Aristides and Cimon had in turn done their utmost to conciliate Sparta; but their advances were met with a coldness which naturally caused indignation at Athens. This bitterness found expression in an alliance between Athens and Argos in 461 R.C.; and, a few years later, Pericles, whose influence was increasing, took up a defensive attitude against Sparta. This policy he continued to pursue throughout his administration. Consequently, in the war, Athens was to act strictly on the defensive, her sole object being to retain her empire. It was impossible for her to place an army in the field which would be a match for that of the enemy. According to the estimate of Pericles (c. 13), Athens had at her disposal fifteen thousand eight hundred men. Perhaps by the greatest effort, and with such infantry as she could obtain for land service in Greece from her allies, she might have brought together about twenty thousand men. But how was such an army to protect Attica against a Peloponnesian force available for foreign service of about sixty thousand men? Owing to this disparity of numbers, the negative principles adopted by Pericles were to avoid a land battle, to refrain from dangerous enterprises, and to abandon Attica to the invaders. His positive plans were to

develop the fleet, to make descents on the enemy's coasts, and to give the utmost trouble by seizing the most favourable opportunity for striking a blow. By these means he hoped to wear the enemy out, and reckoned that, as soon as the Athenians had become reconciled to the loss of their belongings and the ruin of crops and trees (which could, after all, be destroyed but once), the Peloponnesians would suffer far more than they, and would at length be glad enough to be rid of the war. The method must necessarily be a slow one; but, if the revenues of Athens could stand the cost of the expeditions, it was likely to succeed in the end. Several modern historians have attacked this policy. Those who make the study of history a business are accustomed to reading severe criticisms on the strategy of Pericles. But a German writer who is an authority on military history, Hans Delbrück, has shown that none of the alternative schemes proposed in modern times could have succeeded.

431 BC. The elections held in the early months of the first year were very important in view of the approaching conflict. The result was satisfactory to Pericles, and the strategi then in office seem to have been reappointed for the year which would begin in the following Hecatombaeon. Shortly before the invasion of Attica, the Medea of Euripides was produced. The poet had inserted a beautiful ode in praise of Athens, extolling the loveliness of the country and the genius of the people. He was troubled at the thought of what was coming upon the 'sacred unravaged land' that was more accustomed to afford an asylum to those that needed a home than to harbour

an enemy's army; and perhaps it was while he was thinking over current politics and the collapse of the thirty years' truce that he wrote the lines, $\beta \epsilon \beta \alpha \kappa \epsilon \delta$ δρκων χάρις, οὐδ ἔτ' αἰδὼς | Ἑλλάδι τῷ μεγάλᾳ μένει, αἰθερία δ ἀνέπτα (l. 438).

Among the demes ravaged by the Peloponnesians in the first invasion of Attica was that called Cephisia (c. 23, 1, note), one of the most pleasant places in the district. Thucydides does not even mention its name; but it is not necessary to conclude from his silence that he was insensible to the beauties of nature. Even Pericles was obliged to appear unaffected by the devastation of the country, and, in fact, the necessity of stifling all expressions of regret greatly increased his difficulties. Accordingly the historian, accurately representing the facts, thought it no part of his duty to introduce any remarks on the havoc wrought in 'the sacred unravaged land.' But how differently Macaulay would have described the invasion!

Two fleets were sent out by Athens this year. The larger, consisting of one hundred vessels under Carcinus, was reinforced by fifty from Corcyra, which was under very distinct obligations to Athens. The other squadron, of thirty vessels, was commanded by Cleopompus. These two officers plundered the enemy's coasts, took some unimportant coast towns, defeated the small bodies of troops that opposed them, avoided conflicts with large numbers, and finally won Cephallenia for Athens without a blow. Carcinus, however, failed in an attempt on Methone. After the fleet returned, the combined forces of Athens, commanded

by Pericles himself, invaded the Megarid,—this attack being the best answer Athens could make to the invasion of Attica.

The Peloponnesian army had only been out for about five weeks of the summer; in which time about half of Attica had been ravaged. Towards the end of the season Corinth sent a fleet of forty ships with fifteen hundred hoplites to attack Acarnania and Cephallenia; but nothing of any importance was done.

At the end of the campaign, Pericles delivered the Funeral Oration over the Athenians who had fallen during the year, and took the opportunity of explaining and justifying his views of the Athenian democracy. He showed that the policy he had pursued throughout his career was the natural one for Athens; that it reflected the character of the people, and was based upon sound and philosophical views of life. Some persons opposed both his home and foreign policy. He was accused by some of corrupting the people by introducing pay for service on juries; and after his deposition in the following year, Damonides, the father of Damon the accomplished musician, philosopher, and statesman, was ostracised, because Pericles was thought to have followed his advice in foreign affairs. The statesman's intention was not merely to please his audience by praising Athens at the expense of Sparta, but rather to convince the people that the higher life was only possible for them under the system that he had encouraged. It is evident that Pericles supposed the Athenian democracy could be kept within the bounds of moderation. He justifies pay for state services on the ground that

every citizen, whatever his position, ought to be enabled to devote his talents to the state. To combine culture with politics was the object that he had in view; and by that union he hoped that Athenian statesmen would remain free from the vulgarity of a vestry, and Athenian citizens from the provincialism of a bourgeoisie. Before the war the country people in general had not troubled themselves much about what occurred in the city, and had rather prided themselves on keeping aloof from the business of the town: but Pericles now impressed upon them the necessity of taking an active part in politics. Such people liked to be called ἀπράγμων; but ἀχρείος, says Pericles the word which described those who were of no use to the state-was the right name for them. He had no wish to claim all their time for the state; but all who took any part in political life knew that their interest in private life was not diminished, but rather enhanced by intercourse with the town and familiarity with current ideas. Classen points out that it is an indication of the vulgarity of Cleon's character, that he considered the combination of want of culture (ἀμαθία) with self-restraint (σωφροσύνη) the best thing for a citizen. It was against that doctrine that Pericles protested. Aristophanes was at one with Pericles in this belief; and indeed the literature and art of Athens depended for its justification on the adoption of the statesman's view as an axiom.

We are on more doubtful ground when we come to the relations of Athens with other states. Pericles says that Athens made and kept her friends by the

benefits she conferred on them. Certainly the very empire of Athens had been founded on this principle: and the reception which foreigners met with in the city was liberal, and worthy of an enlightened people. But when whole states became subject to Athens, it must be confessed that they were not very enthusiastic in their devotion to her. In many of the states, no doubt, there was a considerable section of the population who could not have become reconciled to Athenian rule. The friends of independence and the friends of Sparta were, of course, hopeless; but it is not quite so clear why the democrats in the subject states remained only passive or indifferent under Athenian supremacy. They ought to have given hearty support to Athens in the war: but we look in vain for one act of self-sacrifice on behalf of the queen of the sea. It is plain that many people thought the treatment she meted out to the subject states rather arbitrary; and, if Pericles had any defect, it was that he did not see the necessity of 'measures of healing.'

430 B.C. The elections held in the second year were probably a mere formality, Pericles and his colleagues generally being re-elected. Pericles still possessed his extraordinary authority, and his influence was unabated in spite of the violent attacks that Cleon made upon him in the ecclesia. Early in this year a comedy of Hermippus was played, in which both Pericles and Aspasia were satirised. Cleon is alluded to as a vigorous opponent of the war policy; but it is not probable that the play called forth any more serious demonstration than the hearty laughter of the populace.

In spite of the terrible epidemic which was decimating the population crowded in the city, and while the Peloponnesian army was ravaging whatever of Attica it had left untouched in the previous year, Pericles went with one hundred Athenian ships and fifty others from Lesbos and Chios to Argolis. The expedition was on the whole successful, but an attempt to take Epidaurus failed. When the fleet returned, Pericles found that very serious events had occurred in his absence. Attica had suffered severely from the invasion; the enemy had remained forty days in the land; and the epidemic was raging fiercely. It is scarcely surprising that many had begun to cry peace; but to this cry was added the clamour of the party which, while it by no means wished for peace, was glad to abet any attack on Pericles. Negotiations had actually been opened with Sparta, but without result. Pericles thought it best to remain in the city and send the fleet on to Potidaea, so that a sufficient force might be concentrated there to carry the city by assault. But all failed: the mortality among the troops and crews, owing to the plague, which had followed the fleet from Attica and which quickly spread also to the force that was already besieging Potidaea, was so heavy, that Hagnon, who was in command, was compelled to return home about July.

This new disaster increased the ill-feeling in the city. Pericles therefore summoned a special meeting of the ecclesia, and defended himself against the attacks that were being so freely made upon him. The effect was to restore confidence in his policy.

But the combination of the peace party and the extreme democrats was not to be thus broken. Cleon knew that it would be useless to raise a definite charge against Pericles of misconducting the war: he could only have taken the line that vigorous action was necessary, and in that case he could not have obtained the support of the peace party. Now it was the custom at Athens to pass a vote of confidence in each of the ten strategi once in every prytany. A citizen might then bring forward any complaint he chose against any strategus, and, if the complaint seemed well founded, the vote of confidence was thrown out. Then the strategus was suspended, and the complaint was referred to the law-courts. As Cleon was a skilful financier, he determined to turn his knowledge to account by raising a charge of misappropriation of public money (γραφή κλοπής δημοσίων χρημάτων) against Pericles on the vote of confidence (ἐπιχειροτονία). In this he succeeded: Pericles, who had scarcely entered on his new year of office, and who had not at present been entrusted with any extraordinary authority, was brought to trial and heavily fined. He therefore could not obtain office again before the elections of 429. The charge was certainly unfounded, but the ecclesia was carried away by the speakers at a very trying moment.

Sparta made very little out of the difficulties of Athens. A fleet was sent to operate on the coast of Zacynthus, but the island remained firm to Athens. It is evident that Sparta was very anxious to obtain the islands in the north-west on account of her relations with Syracuse. The Ambraciots also took

the opportunity of attempting to destroy Athenian influence in that quarter, but failed. In the autumn Athens sent twenty vessels under Phormio to Naupactus to close the Corinthian Gulf to Peloponnesian trade.

429 B.C. At the beginning of the third year Potidaea surrendered, to the great relief of Athens. The siege had cost two thousand talents, a sum probably corresponding to nearly fifteen million sterling. Even in this estimate it appears that the cost of the unfortunate expedition under Hagnon is not included. A force of two thousand hoplites and two hundred cavalry was at once sent to the neighbourhood, with the object of restoring the power of Athens in Chalcidice. It was very important to prevent Sparta from establishing her influence in the north-east, and the expedition, which was under the command of a strategus named Xenophon who had been present at the siege, was regarded as being of considerable consequence. But the affair was a miserable failure. The commander-in-chief and the other two strategi who were with him, all fell in a battle near Spartolus, and the troops returned without doing anything to retrieve the disaster. The Athenians must have regretted that Pericles was not in office; and it is likely that he had entirely retired from politics for a time, owing to terrible family troubles.

At the elections held this year, he was once more appointed strategus. In any case, the combination of different factions, which had been the result of peculiar circumstances, could not have lasted long; and the course of events since his deposition had not

been encouraging. It may be doubted whether Pericles had to wait till the Panathenaic Festival to take up his duties. As three strategi had fallen in Chalcidice, it is possible that the ecclesia requested him to resume office at once, as we know that the ecclesia did sometimes appoint extraordinary strategi in time of war. The extraordinary powers over his colleagues were again conferred on him.

The force of the epidemic had not abated at Athens. Consequently the Peloponnesians did not invade Attica this year, but attacked Plataea instead. After a parley with Archidamus, the authorities of the town sent to Athens as their protector, asking whether Plataea should become neutral, as suggested by the Peloponnesians, or should trust to her for aid. Athens solemnly promised to help them, but did nothing. The plague had broken the spirit of the government for the moment; so that no aggressive measures were undertaken this year. Moreover, it is probable that Pericles was himself in bad health, and it is uncertain whether he was now taking any part in public affairs.

In addition to prodigious efforts to capture Plataea, the Peloponnesians tried an offensive war on a considerable scale in Acarnania. This was unsuccessful, and was followed by the two defeats which their fleet suffered at the hands of Phormio. But none of the credit of Phormio's successes was due to Athens. Indeed the home authorities committed the grave indiscretion of sending off the reinforcements, which Phormio had sent for and greatly needed, on a preliminary mission to Crete, the result of which was

that they reached the Corinthian Gulf too late to be of any service.

But, as a set-off to these gains, Athens had suffered a terrible loss. Worn out with sorrow and disease, Pericles sank gradually, and, in the autumn of this year, found the only relief left for him in death. His illness had gradually degenerated into the plague, which had now lost some of its strength; so that he had lingered for a time on the border-land between life and death.

Two years before, the crafty Perdiccas of Macedon had made an alliance with Athens. Sitalces, king of the Thracians, had acted as intermediary on that occasion. But Perdiceas had broken his word, and now Sitalces arranged a great demonstration against him, which was to result in his deposition, and the substitution of a pretender named Amyntas. Sitalces had good reason to expect help from Athens, as the expedition would restore Athenian influence in Chalcidice, and Perdiccas had supported the Peloponnesians in their attack on Acarnania. But just now the government of Athens was paralysed. The fleet which Sitalces expected was never sent, and he was not sorry to accept the overtures which Perdiccas made for peace. Then his great procession of barbarians marched back again, and thus the year, after its strange alternations of tragedy and comedy, ended with a farce.

NOTE.

The editor acknowledges the valuable assistance he has received from the Rev. J. H. Lupton, Sur-Master of St. Paul's School, and Mr. A. W. Spratt, Fellow of St. Catharine's College, Cambridge, etc.

He is indebted also in different degrees to the following modern works:—

I. Editions which include the second book; namely those of Arnold, Bekker, Bloomfield, Böhme, Classen, Croiset, David, Didot, Duker, Henry, van Herwerden, Krüger, Fr. Müller, Poppo, Schöne, Shilleto, Sommer, Stahl, Poppo-Stahl, Classen-Steup.

II. Writings dealing with the speeches:-

Altinger, F., de Rhetoricis in Orationes Thucydideas Scholiis. Munich. 1885.

Cammerer, C., de Orationibus operi Thucydideo insertis. Burghausen. 1880.

Döderlein, L., Interpretatio orationis fun., et orationis Periclis supremae. Erlangen. 1853 and 4.

Drefke, O., de Orationibus quae in priore parte hist. Thuc, insunt. Halle. 1877.

Jebb, R. C., The Speeches of Thucydides, in 'Hellenica.' 1881.

Kraz, H., die drei Reden des Perikles. Nordlingen. 1880.

Müller, Fr., Dispositionen zu den Reden bei Thukydides. Paderborn. 1887.

Tillmanns, L., Commentar zu Thucydides' Reden. Leipzig. 1876. III. Writings dealing with the history :-

Beloch, die attische Politik seit Pericles. Leipzig. 1884. Collier, the Plaque of Athens. London. 1857.

Curtius, History of Greece, translated by A. W. Ward. London. 1873.

Delbrück, H., die Strategie des Perikles. Berlin. 1890. Gilbert, G., Beiträge zur innern Geschichte Athens. Leipzig. 1877.

Grote, History of Greece.

Pflugk-Harttung, Periklesals Feldherr. Stuttgart. 1884.

IV. Writings dealing with the style and language of Thucydides :—

Blass, F., die attische Beredsamkeit. Leipzig. 1887.
Büdinger, M., Poesie und Urkunde bei Thukydides.
Vienna. 1890.

Creuzer, Thukydides und Herodot. Leipzig. 1803.

Diener, O., de Sermone Thucydidis. Leipzig. 1889. Girard, J., Essai sur Thucydide. Paris. 1884.

Girard, J., Essai sur Inucyaide. Paris. 1884.

Jebb, the Attic Orators. London. 1876.

Nieschke, A., de Thucydide Antiphontis discipulo. Munden. 1885.

Stein, F., de Figurarum apud Thucydidem usu. Cöln. 1881.

Voss, E., de τύχη Thucydidea. Düsseldorf. 1879.

Wichmann, J., Dionysii Halicarnassensis de Thucydide judicia. Halle. 1878.

Zarncke, E., die Entstehung der Griechischen Literatursprachen. Leipzig. 1890.

Zeitschel, de Thucydidis inventione. Nordhausen. 1884.

V. Works on grammar and idiom :-

Alvin, A., de usu praepositionis **apà apud Thucydidem.
Upsaliae. 1873.

Behrendt, G., über den Gebrauch des Infinitivs mit Artikel bei Thuc. Berlin. 1886.

Curschmann, F., Thucydidea. Giessen. 1876.

Golisch, de praepositionum usu Thucydideo. Schweidnitz. 1859 etc. Grundström, Z., de usu praepositionis πρὸs apud Thucydidem. Upsaliae. 1873.

Hache, R., de participio Thucydidio. Löbau. 1880 etc. Hampke, Studien zu Thucydides. Lyck. 1876.

Kieser, Fr., Thucydidea. Mainz. 1885.

Kuemmell, C., de praepositionis έπι usu Thucydideo. Bonn. 1875.

Roth, F., zur Lehre von der Orat. Obl. bei Thuc. Kaiserlautern. 1884.

Stahl, Quaestiones grammaticae ad Thuc. pertinentes. Leipzig. 1886.

Jowett's Translation, von Essen's Index, and the writings of many textual critics have been of service.

The abbreviations are as follows :-

Bh. = Böhme. Kr. = Krüger.

Cl. = Classen. Mül.-Str. = Müller-Strübing.

Cr. = Croiset. Pp. = Poppo.
Dion. Hal. = Dionysius of Halicarnassus. Sta. = Stahl.
Herw. = van Herwerden. Ste. = Steup.

Meisterhans means that scholar's Grammatik der Attischen Inschriften, 2nd edition, 1888; M. T. means Goodwin's Moods and Tenses, new edition. Mpr. means the first hand in M.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Β.



ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Β.

1. "Αρχεται δὲ ὁ πόλεμος ἐνθένδε ἤδη 'Αθηναίων καὶ Πελοποννησίων καὶ τῶν ἐκατέροις The Ten Years' ξυμμάχων, ἐν ῷ οῦτε ἐπεμείγνυντο ἔτι War breaks out. ἀκηρυκτεὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν' γέγραπται δὲ ἐξῆς, ὡς ἔκαστα ἐγίγνετο, κατὰ θέρος καὶ χειμῶνα.

2. Τέσσαρα μεν γάρ καὶ δέκα ἔτη ἐνέμειναν αἰ τριακοντούτεις σπονδαὶ αὶ ἐγένοντο μετὰ Εὐβοίας ἄλωσιν τῷ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει ἐπὶ Χρυσίδος ἐν "Αργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἰερωμένης καὶ Αἰνησίου ἐφόρου ἐν Σπάρτη καὶ Πυθοδώρου ἔτι τέσσαρας μῆνας ἄρχοντος 'Αθηναίοις, [μετὰ τὴν ἐν Ποτειδαία μάχην μηνὶ

2, 1. ἐνέμειναν] ξινέμειναν Cobet, V. L. p. 436; but cf. 1. 5, 3 (wrongly altered by Naber), Plat. Laws, 839 c, ἐμμεῖναι τὸν νόμον.—δεκάτφ [ἐτει], Herw.—ἔτι δύο μῆνας, MSS.], ἔτι τέσσαρας μῆνας, Kr., which subsequent writers adopt, exc. Shil., Mül.-Str., Ste.—ἄμα ἦρι ἀρχ., spurious, according to Mül.-Str. 'En somme, beaucoup d'hypothèses, et peu de certitude,' Cr. For μηνὶ ἔκτφ, which is too short, Lipsius proposes ἔκτφ καὶ δεκάτφ, which Sta. adopts; but Ste. thinks the time too long, and concludes that μετὰ ... ἔκτφ is not due to Thuc. See note.—For the orthography of Ποτείδαια, for which MSS. give Ποτίδαια, see Stahl, Quaest Gram. p. 38, Meisterhans, p. 41.

έκτω] καὶ ἄμα ἦρι ἀρχομένω Θηβαίων ἄνδρες ολίγω πλείους τριακοσίων (ήγουντο δε αὐτων βοιωταρχούντες Πυθάγγελός τε ο Φυλείδου και Διέμ-While the Pelo- πορος ὁ 'Ονητορίδου' ἐσῆλθον περί ponnesians prepare to invade πρώτον υπνον ξύν ὅπλοις ἐς Πλά-Attica, the Thesurprise ταιαν της Βοιωτίας ουσαν 'Αθηναίων bans Plataea, being 2 aided by the ξυμμαχίδα. επηγάγοντο δε καὶ ἀνέωoligarchs in Plaτας πύλας Πλαταιών ανδρες, taea. Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ, βουλόμενοι ίδίας ένεκα δυνάμεως άνδρας τε των πολιτών τούς σφίσιν ύπεναντίους διαφθείραι και την πόλιν θη-3 βαίοις προσποιήσαι. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάγου τοῦ Λεοντιάδου ανδρός Θηβαίων δυνατωπροϊδόντες γαρ οι θηβαίοι ότι έσοιτο ό πόλεμος, εβούλοντο την Πλάταιαν αιεί σφίσι διάφορον οὖσαν ἔτι ἐν εἰρήνη τε καὶ τοῦ πολέμου μήπω φανερού καθεστώτος προκαταλαβείν. ράον έλαθον εσελθόντες, φυλακής ου προκαθε-4 στηκυίας. Θέμενοι δε ές την αγοράν τα δπλα τοίς μεν επαγομένοις ούκ επείθοντο ώστ' εὐθύς έργου έγεσθαι καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν, γνώμην δε εποιούντο κηρύγμασί τε χρήσασθαι επιτηδείοις καὶ ες ξύμβασιν μάλλον καὶ The Thebans offer to accept φιλίαν την πόλιν άγαγείν (και άνείπεν the Plataeans as allies. ο κρουξ, εί τις βούλεται κατά τὰ πάτρια των πάντων Βοιωτων ξυμμαχείν, τίθεσθαι παρ'

^{2, 4.} ἐπαγομένοις] ἐπαγαγομένοις C, preferred by Badham and Cobet.—(καὶ ἀνεῖπεν ὁ κ. ... ὅπλα), so Pp., Sta., Cr., Muller. See note.—κῆρυξ] On accent, see Stahl, Quaest. Gram. p. 33.—ξυμμαχεῶ I suspect. See note.

αὐτούς τὰ ὅπλα), νομίζοντες σφίσι ραδίως τούτω τω τρόπω προσγωρίσειν την πόλιν. 3. οι δέ Πλαταιης, ως ησθοντο ένδον τε όντας τους Θηβαίους και εξαπιναίως κατειλημμένην την πόλιν, καταδείσαντες και νομίσαντες πολλώ πλείους εσεληλυθέναι (οὐ γὰρ έώρων εν τη νυκτί), πρὸς ξύμβασιν έχώρησαν καὶ τοὺς λόγους δεξάμενοι ησύγαζον, άλλως τε και έπειδη ές being als being alarmed, ουδένα ουδεν ενεωτεριζον. πράσσοντες δέ πως ταῦτα κατενόησαν ου πολλούς τους Θηβαίους όντας και ενόμισαν επιθέμενοι ραδίως κρατήσειν τω γάρ πλήθει των Πλαταιῶν οὐ βουλομένω ἢν τῶν ᾿Αθηναίων the small numbers of the Theαφίστασθαι. εδόκει οὖν επιχειρητέα bans, and not 3 most part to είναι καὶ ξυνελέγοντο διορύσσοντες revolt Athens, they deτους κοινούς τοίχους παρ' αλλήλους, cide to attack the invaders. όπως μη δια των όδων φανεροί ώσιν ιόντες, αμάξας τε άνευ των υποξυγίων τας όδους καθίστασαν, εν αντί τείχους η, καί

3, 2. κρατήσειν Sta., Cobet, Herw., Bh. κρατήσαι MSS., which Cl. defends. Sta. corrects all similar passages. Cr. ἐνόμισαν {åν}, also proposed by Herw. (Stud. Thuc.), and Shil.: Lendrum (Class. Rev. iv. p. 101) defends κρατήσαι as prolate inf., i.e. object to ἐνόμισαν and not denoting time. But the inf. must be oblique, not prolate, owing to the presence of ἐπιθέμενοι, which practically gives a subject to the inf.; at 4, 127, νομίσαντες ... καταλαβόντες διαφθείρειν, Cobet's διαφθερεῦν must be accepted for the same reason. Consult Lendrum l.c. (At c. 80, Shil.'s editor also proposes βαδίως ἀν κρατήσαι. Cf. c. 80, S.) For full discussion see Stahl, Quaest. Gram. c. I.

τάλλα εξήρτυον ή έκαστον εφαίνετο προς τὰ 4 παρόντα ξύμφορον έσεσθαι. έπεὶ δὲ ὡς ἐκ τῶν δυνατών έτοιμα ήν, φυλάξαντες έτι νύκτα καὶ αὐτὸ τὸ περίορθρον έχώρουν έκ τῶν οἰκιῶν ἐπ' αὐτούς, όπως μη κατά φως θαρσαλεωτέροις οὖσι προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται, ἀλλ' έν νυκτί φοβερώτεροι όντες ήσσους ωσι της σφετέρας έμπειρίας της κατά την πόλιν. προσέβαλόν τε εὐθύς καὶ ές χείρας ήσαν κατά τάχος. 4 οί δ' ώς έγνωσαν ηπατημένοι, ξυνεστρέφοντό τε έν σφίσιν αὐτοῖς καὶ τὰς προσβολὰς η προσπίπ-2 τοιεν άπεωθούντο. καὶ δὶς μὲν ἡ τρὶς ἀπεκρούσαντο, έπειτα πολλώ θορύβω αὐτών τε προσβαλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἄμα άπὸ τῶν οἰκιῶν κραυγή τε καὶ ολολυγή χρωμένων λίθοις τε καὶ κεράμω βαλλόντων, καὶ ὑετοῦ They succeed: ἄμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου, and some they kill; the rest, ἐφοβήθησαν καὶ τραπόμενοι ἔφυγον this tring to find the gates of δια της πόλεως, απειροι μεν όντες οί the town, they πλείους εν σκότω και πηλώ των διόδων capture. ή χρη σωθήναι (καὶ γὰρ τελευτώντος τοῦ μηνὸς τὰ γιγνόμενα ην), εμπείρους δὲ έχοντες τοὺς διώκοντας [τοῦ μη ἐκφεύγειν, ὥστε διεφθείροντο οἰ

πάλλα] τάλλα Μ. For accent, Stahl, Quaest. Gram.
 p. 35, compares τάγαθά, Aesch. Eum. 881.

^{4.} προσέβαλλον BCFG. So Cl., Shil., Ste.

^{4, 2. [}τοῦ μὴ ... πολλοί] Herw. and Sta. read [τοῦ μὴ ἐκφεύγειν], ὥστε διεφθείροντο πολλοί, while Cl. reads τοῦ μὴ ἐκφεύγειν [ὥστε διεφθείροντο οἱ πολλοί]. A. Schöne, Rhein. Mus.
22, p. 137, after an ingenious argument, alters τοῦ μὴ to οῦ ἦν.

πολλοί]. των δέ Πλαταιών τις τὰς πύλας η 2 έσηλθον [καὶ] αίπερ ήσαν ανεωγμέναι μόναι, έκλησε στυρακίω ακοντίου αντί βαλάνου χρησάμενος ές τον μοχλόν, ώστε μηδε ταύτη έτι έξοδον είναι. διωκόμενοί τε κατά την πόλιν οι μέν τινές αυτών 4 έπὶ τὸ τείχος ἀναβάντες ἔρριθαν ἐς τὸ ἔξω σφᾶς αύτους και διεφθάρησαν οι πλείους, οι δε κατά πύλας ερήμους γυναικός δούσης πέλεκυν [λαθόντες καὶ] διακόψαντες τὸν μοχλὸν ἐξηλθον οὐ πολλοί (αισθησις γαρ ταχεία έπεγένετο), άλλοι δε άλλη της πόλεως σποράδην απώλλυντο. το δε πλείστον 5 καὶ όσον μάλιστα ην ξυνεστραμμένον έσπίπτουσιν ές οίκημα μέγα, δ ην του τείγους και αι [πλησίον] θύραι ανεωγμέναι έτυχον αὐτοῦ, οἰόμενοι πύλας τας θύρας [τοῦ οἰκήματος] είναι καὶ ἄντικρυς δίοδον ές τὸ έξω. ὁρωντες δε [αὐτούς] οι Πλαταιής 6 απειλημμένους έβουλεύοντο είτε κατακαύσωσιν ωσπερ έχουσιν, έμπρήσαντες τὸ οίκημα, είτε τι άλλο χρήσωνται τέλος δε οδτοί τε και όσοι άλλοι τ

^{3.} dè] τε BEFm, Cl. Herw.—[καλ] Cobet.

^{4. [}λαθόντες καί] Sta. : λαθόντες [καί] Herw. : λαθόντες καταδιακόψαντες Cl.

^{5. [}πλησίον] Herw., Sta.: Haase and others place πλησίον after τείχους, but if the building was not joined to the wall, the Thebans could not have supposed πύλας τὰς θύρας εἶναι. A. Schöne l.c. explains al πλησίον θ. as meaning the doors nearest the fugitives, i.e. those facing the town, and thinks that the real gates of Plataea may have been double.—[τοῦ οἰκήματός] Herw., Sta.: [τὰς θύρας τοῦ οἰ.] Cobet.

^{6. [}αὐτούτ] Some MSS. and editions give of Πλαταιῆς αὐτούς, and two MSS. omit αὐτούς. ὁρῶντες αὐτούς δὲ Steph. 1588.

τῶν Θηβαίων περιήσαν κατὰ τὴν πόλιν πλανώμενοι ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι τὰ
ὅπλα καὶ σφᾶς αὐτοὺς χρήσασθαι ὅ τι ἄν
8 βούλωνται. οἱ μὲν δὴ ἐν τῆ Πλαταία οὕτως
ἐπεπράγεσαν.

5. Οι δε άλλοι θηβαίοι ους έδει έτι της νυκτός Reinforcements παραγενέσθαι πανστρατια, εί τι άρα from Thebes arμη προχωροίη τοις έσεληλυθόσι, της rive too late. αγγελίας αμα καθ' όδον αὐτοῖς ρηθείσης περί των 2 γεγενημένων ἐπεβοήθουν. ἀπέχει δὲ ή Πλάταια των θηβων σταδίους έβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον της νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν ὁ γὰρ ᾿Ασωπὸς ποταμὸς ἐρρύη 3 μέγας καὶ οὐ ραδίως διαβατός ην. πορευόμενοί τε εν ύετω και τον ποταμόν μόλις διαβάντες υστερον παρεγένοντο, ήδη των ανδρών των μέν 4 διεφθαρμένων, των δε ζώντων εχομένων. ως δ' ησθοντο οι Θηβαίοι το γεγενημένον, επεβούλευον τοις έξω της πόλεως των Πλαταιών (ήσαν γάρ καὶ ἄνθρωποι κατὰ τοὺς ἀγροὺς καὶ κατασκευή, οία απροσδοκήτου (τοῦ) κακοῦ ἐν εἰρήνη γενομένου) έβούλοντο γάρ σφίσιν εί τινα The Plataeans, fearing the Theλάβοιεν ὑπάρχειν ἀντὶ τῶν ἔνδον, ἡν banswould plun-der their land, άρα τύχωσί τινες έξωγρημένοι. 5 expostulated, and - according to the Theban οί μέν ταύτα διενοούντο οί δε Πλα-

^{7.} Mss. σφᾶς αὐτοὺς καὶ τὰ ὅπλα. Corrected by Cobet.

^{5, 3.} δστερον] δστεροι Cobet, Herw.

οἱ Θηβαῖοι ... τῶν Πλαταιῶν, I suspect both.—ἀπροσδοκήτου (τοῦ) κακοῦ. All recent edd. exc. Ste. Presently Herw. with Cobet reads [ἐλεγον αὐτοῖτ] and [ἔφασαν]. Cf. c. 54, 2.

ταιης, έτι διαβουλευομένων αυτών ύπο- account - engaged to release τοπησαντες τοιουτόν τι εσεσθαι και the prisonera. δείσαντες περὶ τοις εξω κήρυκα εξέ- ture of the Theπεμψαν παρά τους θηβαίους, λέγοντες all to death. ότι ούτε τὰ πεποιημένα οσίως δράσειαν έν σπονδαίς σφων πειραθέντες καταλαβείν την πόλιν, τά τε έξω έλεγον αὐτοῖς μη ἀδικεῖν. εἰ δὲ μή, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν οὺς έχουσι ζώντας αναχωρησάντων δε πάλιν έκ της γης αποδώσειν [αὐτοῖς τοὺς ἄνδρας]. Θηβαῖοι 6 μέν ταῦτα λέγουσι καὶ ἐπομόσαι φασίν αὐτούς Πλαταιής δ' ούγ όμολογούσι τους ανδρας εύθυς ύποσχέσθαι αποδώσειν, αλλα λόγων πρώτον γενομένων ήν τι ξυμβαίνωσι, καὶ ἐπομόσαι οῦ φασιν. έκ δ' οὖν της γης ανεχώρησαν οι Θηβαίοι οὐδεν τ άδικήσαντες οι δε Πλαταιής, έπειδη τὰ έκ της χώρας κατά τάχος έσεκομίσαντο, απέκτειναν τούς ανδρας εὐθύς. ήσαν δε ογδοήκοντα καὶ έκατὸν οί ληφθέντες, καὶ Εὐρύμαχος είς αὐτῶν ἦν, πρὸς ον έπραξαν οι προδιδόντες. 6. τοῦτο δε ποιήσαντες ές τε τὰς ᾿Αθήνας ἄγγελον ἔπεμπον καὶ τους νεκρούς υποσπόνδους απέδοσαν τοις Θηβαίοις, τά τ' εν τη πόλει καθίσταντο πρός τὰ παρόντα η εδόκει αὐτοῖς. τοῖς δ' Αθηναίοις ηγγέλθη εὐθὺς 2 τὰ περί τῶν Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν

^{5. [}αὐτοῖς τοὺς ἀνδρας] Herw., Sta. bracket τοὺς ἀνδρας, which is awkward after αὐτῶν τοὺς ἀνδρας, and recurs twice below. τοὺς ἀνδρας εὐθὺς twice is also strange. Perhaps τοὺς ἄν. should be bracketed more than once. The text of §§ 5, 6, 7 is probably corrupt.

τε παραχρημα ξυνέλαβον όσοι ήσαν έν τη 'Αττική καὶ ές την Πλάταιαν έπεμψαν κήρυκα, messenger, sentfromAthens κελεύοντες [είπείν] μηδέν νεώτερον to Plataea urging the Plataeans ποιείν περί των ανδρών οθς έχουσι not to kill the Theban prison-Θηβαίων, πρὶν ἄν τι καὶ αὐτοὶ βουλεύers, arrives to find them dead. σωσι περί αὐτῶν οὐ γὰρ ήγγέλθη 3 αὐτοῖς ὅτι τεθνηκότες εἶεν. ἄμα γὰρ τῆ ἐσόδω γιγνομένη των Θηβαίων ὁ πρώτος ἄγγελος έξηει, ο δε δεύτερος άρτι νενικημένων τε καὶ ξυνειλημμένων καὶ τῶν ὕστερον οὐδὲν ἤδεσαν. οὕτω δὴ ούκ είδότες οι 'Αθηναίοι επέστελλον' The Athenians send a garrison ό δε κήρυξ αφικόμενος ηθρε τους and provisions to Plataea. The ανδρας διεφθαρμένους. καὶ μετά ταῦ-4 Plataeanwomen, children, and old τα οἱ 'Αθηναῖοι στρατεύσαντες ἐς Πλάmen are removed to Athens. ταιαν σῖτόν τε ἐσήγαγον καὶ φρουρούς έγκατέλιπον, των τε ανθρώπων τούς άχρειοτάτους ξύν γυναιξί και παισίν έξεκόμισαν.

7. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου καὶ Both sides then λελυμένων λαμπρῶς τῶν σπονδῶν οἱ prepare: descrip 'Αθηναῖοι παρεσκευάζοντο ὡς πολεπαρασκευή. μήσοντες, παρεσκευάζοντο ὁὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι [αὐτῶν], πρεσβείας τε μέλλοντες πέμπειν παρὰ βασιλέα καὶ ἄλλοσε ἐς τοὺς βαρβάρους, εἴ ποθέν τινα ὡφελίαν ἤλπιζον ἐκάτεροι προσλήψεσθαι, πόλεις τε ξυμμαχίδας 2 ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως καὶ

^{6, 2.} $[\epsilon l\pi \epsilon \hat{\imath} \nu]$ Cobet.

⁷, l. ἐν Πλαταιαῖs] Cf. c. **10**, l. In both places Cobet and Herw. read Πλαταιᾶσι (adverb), perhaps rightly.—[αὐτῶν] wanting in C, bracketed by Herw.

Δακεδαιμονίοις μέν πρός ταις αυτού ύπαρχούσαις ¿É ITALIAS και Σικελίας τοις τακείνων Prodigious naval έλομένοις ναυς έπετάχθησ' (i.e. δια- Lacedaemonians κοσίας—see below ποιείσθαι κατά μέγεθος των πόλεων, ώς ές τον πάντα άριθμον πεντακοσίων νεων εσομένων, και αργύριον ρητον ετοιμάζειν, τά τ' άλλα ήσυγάζοντας καὶ 'Αθηναίους δεχομένους μια νηὶ εως αν ταῦτα παρασκευασθή. 'Αθηναίοι δε τήν τε υπάρχουσαν ξυμμαχίδα εξή- 3 ταξον και ές τὰ περὶ Πελοπόννησον μάλλον χωρία έπρεσβεύοντο, Κέρκυραν καὶ Κεφαλ- Athens sounds ληνίαν και 'Ακαρνάνας και Ζάκυνθον, her allies. ορώντες, εί σφίσι φίλια ταῦτα είη βεβαίως, πέριξ την Πελοπόννησον καταπολεμήσοντες. 8. ολίγον τε επενόουν ουδεν αμφότεροι, αλλ' The γνώμη with which the comέρρωντο ές τον πόλεμον ούκ άπεικότως άρχόμενοι γάρ πάντες οξύτερον αντιλαμβάνονται, τότε δε και νεότης πολλή μέν οὖσα έν τη Πελοποννήσω, πολλή δ' έν ταις 'Αθήναις, ούκ ακουσίως ύπὸ απειρίας ήπτετο τού πολέμου. η τε άλλη Έλλας πάσα μετέωρος ην

^{2.} Λακεδαιμονίοις] Λακεδαιμόνιοι Β.—ναῦς ἐπετάχθη διακοσίας, L. Herbst, from Diodorus Siculus: ναῦς ἐπετάχθησαν only MSS.: ναῦς ἐπετάχθη Pp. and Herw. with I, and, as the Schol. on ἐτοιμάζειν says ἐπετάχθη δηλονότι, he may have read the sing.: νῆςς ἐπετάχθησαν, Cl.: Λακεδαιμόνιοι ... ναῦς ἐπετετάχεσαν, Cobet, for which Bh. and Cr. prefer ἐπέταξαν, and Sta. ἐπέτασσον. Rauchenstein (Phil. 33, p. 566) οἱ τάκείνων ἐλόμενοι, which involves an anacoluthon at ἡσυχαζοντας.

^{3.} ξυμμαχίδα Cobet, for MSS. ξυμμαχίαν. So in c. 10, 1.

^{8, 1.} τότε δη MSS. 1 corrected by Haacke.

ε ξυνιουσών τών πρώτων πόλεων. και πολλά μέν λόγια ελέγετο, πολλά δε χρησμολόγοι ήδον εν τε τοίς μέλλουσι πολεμήσειν καὶ έν The usual prophecies and porταις άλλαις πόλεσιν. έτι δε Δήλος tents were not 3 wanting; εκινήθη ολίγον πρό τούτων πρότερον ούπω σεισθείσα ἀφ' οδ "Ελληνες μέμνηνται. ἐλέγετο δε και εδόκει επί τοις μελλουσι γενήσεσθαι σημηναι εί τε τι άλλο τοιουτότροπον ξυνέβη 4 γενέσθαι, πάντα ανεζητείτο. ή δε εύνοια παρα πολύ ἐποίει τῶν ἀνθρώπων μᾶλλον and public opinion was in favour ές τους Λακεδαιμονίους, άλλως τε καί of the Lacedaemonians: προειπόντων ότι την Ελλάδα έλευέρρωτό τε πας και ιδιώτης και πόλις θερούσιν. every man felt εί τι δύναιτο καὶ λόγω καὶ έργω ξυνthat his importεπιλαμβάνειν αὐτοῖς έν τούτω τε κεκωance as an ally could not be λύσθαι έδόκει έκάστω τὰ πράγματα ω over-estimated. ς μή τις αὐτὸς παρέσται. οὕτως (ἐν) ὀργη εἶχον οί πλείους τους 'Αθηναίους, οι μέν της άρχης απολυθήναι βουλόμενοι, οί δε μη αρχθώσι φοβούμενοι. 9. παρασκευή μεν οθν τοιαύτη και γνώμη ωρμηντο. πόλεις δε εκάτεροι τάσδ' The allies composing the two έχοντες ξυμμάχους ές τον πόλεμον confederacies 2 enumerated. καθίσταντο. Λακεδαιμονίων μέν οίδε Εύμμαχοι Πελοποννήσιοι μέν [οἱ ἐντὸς Ἰσθμοῦ]

^{2.} λόγια ἐλέγοντο ABEFm, Kr., Cl., Shil., Cr. : ἐλέγετο CG, Bekker, Sta., Herw.

^{4.} κεκωλύσεσθαι Badham, Herw., but see Stahl, Quaest. Gram. p. 12.

^{5.} $\{\ell r\}$ Reiske. The MSS, reading is defended by Cl. and Cr. alone.

πάντες πλην 'Αργείων καὶ 'Αχαιών (τούτοις δ' ές αμφοτέρους φιλία ην Πελληνης δε 'Αχαιων μόνοι ξυνεπολέμουν το πρώτον, έπειτα δε υστερον καὶ απαντες), έξω δε Πελοποννήσου Μεγαρής, Φωκής, Λοκροί, Βοιωτοί, 'Αμπρακιώται, Λευκάδιοι, 'Ανακτόριοι τούτων ναυκτικόν παρείχοντο Κορίνθιοι, 3 Μεγαρής, Σικυώνιοι, Πελληνής, 'Ηλείοι, 'Αμπρακιώται, Λευκάδιοι, ίππέας δε Βοιωτοί, Φωκής, Λοκροί, αι δ' άλλαι πόλεις πεζόν [παρείχον]. αύτη Λακεδαιμονίων ξυμμαχία 'Αθηναίων δε Χίοι, 4 Λέσβιοι, Πλαταιής, Μεσσήνιοι οἱ ἐν Ναυπάκτω, 'Ακαργάνων οι πλείους, Κερκυραίοι, Ζακύνθιοι, καὶ άλλαι πόλεις αι ύποτελείς οῦσαι εν εθνεσι τοσοίσδε. Καρία ή έπὶ θαλάσση, Δωριής Καρσὶ πρόσοικοι, Ίωνία, Έλλήσποντος, τὰ ἐπὶ Θράκης, νησοι ὅσαι έντὸς Πελοποννήσου καὶ Κρήτης πρὸς ήλιον ανίσχοντα, πάσαι αι άλλαι [Κυκλάδες] πλην Μήλου καί θήρας. τούτων ναυκτικόν παρείχοντο Χίοι, 5 Λέσβιοι, Κερκυραίοι, οἱ δ' άλλοι πεξὸν καὶ χρήματα. Ευμμαχία μεν αυτη εκατέρων και παρα-6 σκευή ές τον πόλεμον ην.

10. Οἱ δὲ Λακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ

^{9, 2. [}οἱ ἐντὸτ Ἰσθμοῦ] Ste. The words are a gloss on Πελοποννήσιοι. See note.

^{3. [}mapeixov] Herbst, Cobet, Herw., Sta., Cr.

⁴ αθτη Λακ. ξυμ.] So most MSS.; but the early editions read αθτη μέν Λακ., which C has. I suspect αθτη ... ξ. See note.—[Κυκλάδες] Pp., and most subsequent edd.; Dobree, Herw., Sta., Cr., bracket πάσαι αί άλλαι also.

την ἔξω ξυμμαχίδα στρατιὰν παρασκευάζεσθαι ταῖς πόλεσι τά τε ἐπιτήδεια οἶα εἰκὸς ἐπὶ ἔξοδον ἔκδημον ἔχειν, ὡς ἐσβαλοῦντες ἐς τὴν ᾿Αττικήν. ε ἐπειδὴ δὲ ἑκάστοις ἑτοῖμα γίγνοιτο, κατὰ τὸν χρόνον The Lacedaemo-τὸν εἰρημένον ξυνῆσαν τὰ δύο μέρη at the Isthmus. ἀπὸ πόλεως ἑκάστης ἐς τὸν ἰσθμόν. 3 καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον ἦν, ᾿Αρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρα-Archidamus har-τηγοὺς τῶν πόλεων πασῶν καὶ τοὺς cers.

μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους παρήνει τοιάδε.

παρήνει τοιάδε. 11. " Ανδρες Πελοποννήσιοι καὶ [οί] ξύμμαχοι, καὶ οἱ πατέρες ἡμῶν πολλάς στρατείας καὶ ἐν αὐτη Πελοποννήσω καὶ έξω ἐποιήσαντο, καὶ αὐτῶν ήμων οι πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν. Προοίμιον όμως δὲ τῆσδε οὔπω μείζονα παρα-(\$§ 1, 2). ορτανος ορ της σκευήν έχοντες εξήλθομεν, αλλά καὶ WAR One great power is to at- επί πόλιν δυνατωτάτην νῦν ερχόμεθα, tack another. καὶ αὐτοὶ πλείστοι καὶ ἄριστοι στρα-All Greece wishes us well. Reτεύοντες. δίκαιον οὖν ἡμᾶς μήτε τῶν 2 member your fathers and your πατέρων χείρους φαίνεσθαι μήτε ήμων renown. αὐτῶν τῆς δόξης ενδεεστέρους. ή γαρ Ελλάς πάσα τηδε τη όρμη επήρται και προσέχει την

10, 1. ξυμμαχίδα Cobet, for MSS. ξυμμαχίαν.

³ παρήνει τοιάδε, Sintenis and subsequent writers: Mss. vary between τοιάδ' έλεξεν, τοιάδ' έλεξε, έλεξε τοιάδε, and all have παρείναι for παρήνει.

l. [ol] ξυμ. Cob., Herw., Ste. ol is wanting in some MSS.

γνώμην, εύνοιαν έχουσα διά τὸ Αθηναίων έχθος πράξαι ήμας α επινοούμεν. Οὔκουν χρή, εἴ τω καὶ 3 δοκούμεν πλήθει επιέναι καὶ ασφάλεια II. Higtes (68 3πολλή είναι μη αν έλθειν τους έναν-8)--two points: 1. A great armament is not success. τίους ημίν δια μάχης, τούτου ένεκα αμελέστερόν τι παρεσκευασμένους χω-2. The enemy will be well prepared and exasρείν, άλλα και πόλεως έκαστης ήγεμόνα perated by our καὶ στρατιώτην τὸ καθ' αὐτὸν αἰεὶ attack. προσδέχεσθαι ές κίνδυνόν τινα ηξειν. άδηλα γάρ Α τὰ τῶν πολέμων καὶ ἐξ ολίγου τὰ πολλά καὶ δί οργής αι επιχειρήσεις γίγνονται, πολλάκις τε το έλασσον πλήθος [δεδιός αμεινον] ήμύνατο τους πλέονας διά το καταφρονούντας απαρασκεύους γενέσθαι. χρη δε αιεί εν τη πολεμία τη μεν γνώμη ς θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι. ούτω γάρ πρός τε τὸ ἐπιέναι τοῖς έναντίοις εὐψυχότατοι αν είεν, πρός τε τὸ ἐπιχειρείσθαι ασφαλέστατοι. ήμεις δε ουδ' επι αδύνατον 6

4. [δεδιὸς άμεινον] άμεινον is bracketed by Dobree and Kr., while Ste. proposes to bracket both, as I have done. To defend άμεινον, Sta. notes 'nos simul audimus ή οἱ πλέονες τὸ ελασσον πλήθος,' but there is no contrast here between a small force repelling a large one and a large force repelling a small one: nor are the precautions taken by the small force contrasted with the carelessness of the large force; against which view of δεδιὸς άμεινον is a note on the passage from πολλάκις to παρασκεύαζεσθαι. Cf. Aristoph. Av. 376, ἀλλ' ἀπ' ἐχθρῶν δήτα πολλά μανθάνουσιν οἱ σοφοί ἡ γὰρ εὐλάβεια σψζει πάντα. Suid. s.v. φόβος, ὁ βουλόμενος σοφὸς εῖναι ἀπ' εὐλαβείας άρχεται.

5. παρεσκευάσθαι, C and the early editions, Sta., Ste. Other MSS, and edd., παρασκευάζεσθαι.

αμύνεσθαι ούτω πόλιν ερχόμεθα, αλλά τοίς πάσιν άριστα παρεσκευασμένην, ώστε χρη καὶ πάνυ έλπίζειν διὰ μάχης ιέναι αὐτούς, εὶ μὴ καὶ νῦν ὥρμηνται έν ω ούπω πάρεσμεν, άλλ' όταν έν τη γη όρωσιν η ήμας δηούντας τε καὶ τακείνων φθείροντας. πασι γαρ εν τοις όμμασι και εν τώ παραυτίκα δραν πάσχοντάς τι άηθες όργη προσπίπτει, καὶ [οί] λογισμῶ ελάχιστα χρώμενοι θυμῶ πλεῖστα ές 8 έργον καθίστανται. 'Αθηναίους δε και πλέον τι των άλλων είκος τούτο δράσαι, οι άρχειν τε των άλλων άξιοῦσι καὶ ἐπιόντες τὴν τῶν πέλας δηοῦν μαλλον ή την έαυτων όραν. 'Ως οθν III. Έπίλογος (§ 9). Therefore έπὶ τοσαύτην πόλιν στρατεύοντες καὶ strict discipline and prompt obeμεγίστην δόξαν οἰσόμενοι τοῖς τε προdience to orders are necessary (a) γόνοις και υμίν αυτοίς επ' αμφότερα to enable us to έκ των αποβαινόντων, επεσθε όπη succeed, (b) to keep our glory unsullied. αν τις ήγηται κόσμον καὶ φυλακήν περί παντός ποιούμενοι καί τὰ παραγγελλόμενα οξέως δεχόμενοι κάλλιστον γαρ τόδε και άσφαλέστατον πολλούς όντας ένὶ κόσμω χρωμένους φαίνεσθαι."

12. Τοσαῦτα εἰπων καὶ διαλύσας τὸν ξύλλογον ό ᾿Αρχίδαμος Μελήσιππον πρῶτον ἀποστέλλει

7. πᾶσι γὰρ κ.τ.λ.] Usener brackets ἐν τοῖς δμμασι καὶ, Badham reads πᾶς γὰρ ἐν τοῖς δμμασι καὶ ἐν τῷ παραυτίκα πάσχων τίς τι ἀηθὲς δργῷ προσπίπτει. Ste. proposes πράσσωντάς τι and ἐν τῷ τοῖς δμμασι κ.τ.λ. In Stud. Thuc. Herw. suggests ἐν τοῖς (ἐν) δμμασι, comparing Plat. Theaet. 174 C, περὶ τῶν ἐν ὀφθαλμοῖς διαλέγεσθαι.—καὶ οἱ λογισμῷ] Usener and Herw. bracket οἰ. θυμῷ πλεῖστα may possibly be a gloss on λογισμῷ ἐλάχιστα. But Galen quotes the passage as in text.

ές τὰς ᾿Αθήνας τὸν Διακρίτου ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ ᾿Αθηναῖοι Archidamus st. ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὅντας. οἱ tempts to negociate in vain. 2 δὲ οὐ προσεδέξαντο αὐτὸν ἐς τὴν phetic messenπόλιν οὐδ ἐπὶ τὸ κοινόν ἢν γὰρ ger.

Περικλέους γνώμη πρότερον νενικηκυία κήρυκα καί πρεσβείαν μη προσδέχεσθαι Λακεδαιμονίων έξεστρατευμένων αποπέμπουσιν οθν αυτόν πρίν ακούσαι και εκέλευον εκτός όρων είναι αυθημερόν, τό τε λοιπον αναχωρήσαντας έπὶ τὰ σφέτερα αυτών, ήν τι βούλωνται, πρεσβεύεσθαι. ξυμπέμπουσί τε τῷ Μελησίππω αγωγούς, ὅπως μηδενὶ ξυγγένηται. ὁ δὲ ἐπειδή ἐπὶ τοίς ὁρίοις 3 έγένετο καὶ έμελλε διαλύσεσθαι, τοσόνδε είπων έπορεύετο ότι "Ήδε ή ήμέρα τοίς Ελλησι μεγάλων κακών ἄρξει." ως δε άφικετο ές τὸ στρα- 4 τόπεδον και έγνω ο 'Αρχίδαμος ότι οι 'Αθηναίοι ουδέν πω ενδωσείουσιν, ούτω δη άρας τω στρατώ προυχώρει ές την γην αὐτῶν. Βοιωτοί δε μέρος ς μέν τὸ σφέτερον καὶ τους ίππέας παρείχοντο Πελοποννησίοις Ευστρατεύειν, τοις δε λειπομένοις ές Πλάταιαν έλθόντες την γην έδηουν.

- 13. Έτι δὲ τῶν Πελοποννησίων ξυλλεγομένων τε ἐς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὅντων, πρὶν ἐσβαλεῖν
- 12, l. Διακρίτου] Cf. Andoc. i. 52, 67. Cobet proposed Δακρίτου.
- 4. ἐνδωσείουσιν, E correction approved by Dindorf in Steph. 7 hes. s.v. ἀπαλλαξείω and adopted by Cl., Herw., Cr., Ste. Rest ἐνδώσουσιν.
- 13, l. πρὶν ἐσβαλεῖν ἐς τὴν 'A. bracketed by Cobet and Herw —μὴ πολλάκις ἡ αὐτὸς κ.τ.λ. Badham inserted ην before

ές την Αττικήν, Περικλής ο Εανθίππου, στρα-Pericles, before τηγός ων 'Αθηναίων δέκατος αὐτός, ώς the invasion, adέγνω την εσβολήν εσομένην, ύποτοvises the Athenians to remove πήσας, ότι 'Αρχίδαμος αὐτῶ ξένος all their effects from the country ων ετύγχανε, μη πολλάκις η αυτός into the city. ίδια βουλόμενος χαρίζεσθαι τους άγρους αυτού παραλίπη και μη δηώση, η και Λακεδαιμονίων κελευσάντων έπι διαβολή τη έαυτου γένηται τουτο, ίωσπερ και τὰ άγη ελαύνειν προείπον ένεκα έκείνου,] προηγόρευε τοις 'Αθηναίοις έν τη έκκλησία ὅτι ᾿Αρχίδαμος μέν οἱ ξένος είη, οὐ μέντοι έπὶ κακώ γε της πόλεως γένοιτο, τους δ' άγρους τους έαυτου και οικίας ην άρα μη δηώσωσιν οί πολέμιοι ώσπερ και τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια είναι καὶ μηδεμίαν οι ύποψίαν κατά ταθτα 2 γίγνεσθαι. παρήνει δε καί περί των παρόντων άπερ καὶ πρότερον, παρασκευάζεσθαί and encourages them by enuτε ές τὸν πόλεμον καὶ τὰ έκ τῶν their merating resources. αγρών εσκομίζεσθαι, ές τε μάχην μή έπεξιέναι, άλλά την πόλιν έσελθόντας φυλάσσειν, καὶ τὸ ναυτικόν, ήπερ ἰσχύουσιν, ἐξαρτύεσθαι, τά τε των ξυμμάχων διά χειρός έχειν, λέγων την ίσχυν αυτοίς από τούτων είναι των χρημάτων της

η, and Herw. follows, placing a comma after κελευσάντων.— και μη δηώση, Cobet and Herw. doubt these words.—ἐαυτοῦ. Τhe MSS. vary between αὐτοῦ and ἐαυτοῦ.—[ὥσπερ ... ἐκείνου] bracketed by Valckenaer, as an interpolation from i. 126. Cobet, V. L. p. 437, points out that Thuc. would have written τὸ ἄγος.

^{2.} τῶν χρημάτων τῆς πρ., bracketed by Herw.

προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ γρημάτων περιουσία κρατείσθαι. θαρσείν τε 3 εκέλευε προσιόντων μεν έξακοσίων He details the ταλάντων ως έπὶ τὸ πολύ φόρου κατ' amount of revenue and treasένιαυτον από των ξυμμάχων τη πόλει ure. ανευ της αλλης προσόδου, υπαρχόντων δε εν τη ακροπόλει έτι τότε αργυρίου επισήμου εξακισχισλίων ταλάντων (τὰ γὰρ πλεῖστα τριακοσίων ἀποδέοντα μύρια έγενετο, αφ' ων ές τε τὰ προπύλαια της ακροπόλεως και τάλλα οικοδομήματα και ές Ποτείδωιαν απανηλώθη), χωρίς δε χρυσίου ασήμου 4 καὶ ἀργυρίου έν τε άναθήμασιν ίδίοις καὶ δημοσίοις καὶ ὅσα ἰερὰ σκεύη περί τε τὰς πομπάς καὶ τοὺς άγωνας και σκύλα Μηδικά και εί τι τοιουτότροπον, ούκ έλασσον[ος ην] η πεντακοσίων ταλάντων. έτι δε και τὰ εκ των άλλων ιερών 5 προσετίθει χρήματα ούκ ολίγα, οίς χρήσεσθαι αὐτούς, καὶ ἡν πάνυ ἐξείργωνται πάντων, καὶ αὐτῆς της θεού τοίς περικειμένοις χρυσίοις απέφαινε δ' έγον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν χρυσίου ἀπέφθου καὶ περιαιρετον είναι ἄπαν. χρησαμένους τε έπὶ σωτηρία έφη χρηναι μη έλάσσω αντικαταστήσαι πάλιν. χρήμασι μέν οδν 6

ούτως εθάρσυνεν αυτούς, οπλίτας δε τρισχιλίους

^{4.} ελασσον[ος ην] Dobree: Abresch bracketed ην, Francken corrected ελάσσονος. ος ην is δσ' ην, i.e. ην is a gloss, now misplaced, on δσα above.

^{6.} ἐξακισχιλίων καὶ μυρίων] Beloch, followed by Ste., brackets καὶ μυρίων. As the metic hoplites amounted to 3000 (c. 31, 2), the πρεσβύτατοι καὶ νεώτατοι would amount to 13,000, a number

καὶ μυρίους εἶναι ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ He gives the τῶν παρ' ἔπαλξιν ἐξακισχιλίων καὶ holtica, 16,000 employed in home duty, 1,200 cavalry, 1,600 archers.

καὶ μυρίων. τοσοῦτοι γὰρ ἐφύλασσον τὸ τὸ τὸς μυρίων. Τοσοῦτοι γὰρ ἐφύλασσον τὸ τὸς μυρίων. Τοσοῦτοι γὰρ ἐφύλασσον τὸ τὰς 16,000 employed in home duty, 1,200 cavalry, 1,600 archers.

νεωτάτων καὶ μετοίκων [όσοι όπλιται 7 ήσαν]. τοῦ τε γάρ Φαληρικοῦ τείχους στάδιοι ησαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ άστεως καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρείς καὶ τεσσαράκοντα έστι δε αὐτοῦ ο καὶ άφύλακτον ήν, τὸ μεταξύ τοῦ τε μακροῦ καὶ τοῦ Φαληρικού. τὰ δὲ μακρὰ τείχη πρὸς τὸν Πειραιά τεσσαράκοντα σταδίων, ων τὸ ἔξωθεν ἐτηρεῖτο καὶ τοῦ Πειραιῶς ξὺν Μουνιχία ἐξήκοντα μὲν σταδίων ο άπας περίβολος, το δε εν φυλακή δν ημισυ 8 τούτου. ἱππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξύν ίπποτοξόταις, έξακοσίους δε καὶ χιλίους The navy con- τοξότας, και τριήρεις τας πλοίμους sists of 300 ships τριακοσίας. ταθτα γάρ ὑπῆρχεν 'Αθη-9 of war. ναίοις και ούκ ελάσσω έκαστα τούτων ότε ή έσβολή το πρώτον έμελλε Πελοποννησίων έσεσθαι καὶ ές τὸν πόλεμον καθίσταντο. ἔλεγε δὲ καὶ άλλα οιάπερ ειώθει Περικλής ές απόδειξιν του περιέσεσθαι τω πολέμω. 14. οι δε Αθηναίοι ακού-

far too large. It seems better to bracket ὅσοι ... ἦσαν with Sta. Cf. Diod. xii. 40. Thus all the μέτοικοι capable of bearing arms are included.

^{7.} ἀστεως M, vulg.: perhaps C, 1st hand. Rest ἀστεος. For the form, see Stahl, Quaest. Gram. p. 55.—μουνυχίαι M. 8. ἀπέφαινε] ἀπέφηνε, M,

σαντες ανεπείθοντό τε καὶ εσεκομίζοντο εκ των άγρων παίδας και γυναίκας και την άλλην κατασκευήν ή κατ' οίκον εχρώντο, και Sothe Athenians αυτών των οικιών καθαιρούντες την began to move. The cattle are sent to Euboca ξύλωσιν πρόβατα δε καὶ ὑποζύγια ες and other lands. την Εύβοιαν διεπέμψαντο και ές τας νήσους τὰς ἐπικειμένας. χαλεπῶς δὲ αὐτοῖς διὰ τὸ 2 αιεί είωθέναι τους πολλούς έν τοις Unpleasantness αγροίς διαιτάσθαι ή ανάστασις έγίγ- of the move, νετο. 15. ξυνεβεβήκει δε από τοῦ πάνυ αρχαίου έτέρων μάλλον 'Αθηναίοις τοῦτο. ἐπὶ γὰρ Κέκροπος και των πρώτων βασιλέων ή Αττική ές Θησέα αιεί κατά πόλεις ώκειτο πρυτανείά τε εχούσας και άρχοντας, καὶ ὁπότε μή τι δείσειαν, οὐ ξυνήσαν Βουλευσόμενοι ώς τον βασιλέα, αλλ' αυτοί εκαστοι έπολιτεύοντο καὶ έβουλεύοντο καί τινες καὶ έπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Ευμόλπου προς Έρεχθέα. ἐπειδή δὲ because, though 2 Theseus had Θησεύς εβασίλευσε, γενόμενος μετά united τοῦ ξυνετοῦ καὶ ουνατος τα τε ἄλλα the people still continued to live διεκόσμησε την χώραν και καταλύσας in the old towns. των άλλων πόλεων τά τε βουλευτήρια και τας αρχάς ές την νύν πόλιν ούσαν, έν βουλευτήριον αποδείξας και πρυτανείον ξυνώκισε πάντας, και νεμομένους τὰ αὐτῶν ἐκάστους ἄπερ καὶ πρὸ τοῦ

^{15,} l. συνεβεβήκει Μ.—έχούσας, corr. Cobet: έχουσα MSS., in vain defended by Kr.—ξυνίεσαν Μ.

^{2.} διεκόσμησε την χώραν] την πόλιν M: Sta. and Herw. bracket την χώραν, which Cl. rightly defends.—ξυνώκισε M.—νεμομένους τὰ αὐτῶν M.

ηνάγκασε μιὰ πόλει ταύτη χρησθαι, η άπάντων ήδη ξυντελούντων ές αυτην μεγάλη γενομένη παρεδόθη ὑπὸ Θησέως τοίς ἔπειτα καὶ ξυνοίκια ἐξ εκείνου 'Αθηναίοι έτι και νύν τη θεώ έορτην δη-3 μοτελή ποιούσι. τὸ δέ πρὸ τούτου ή ἀκρόπολις Digression on $[\dot{\eta}]$ $\nu\hat{\nu}\nu$ $o\hat{\nu}\sigma\alpha$ $\pi\acute{o}\lambda\iota\varsigma$ $\hat{\eta}\nu$, $\kappa\alpha\dot{\iota}$ $\tau\grave{o}$ $\dot{\upsilon}\pi\dot{\tau}$ the early condition of Athens. $a\dot{\upsilon}\tau\dot{\eta}\nu$ $\pi\rho\grave{o}\varsigma$ $\nu\acute{o}\tauo\nu$ $\mu\acute{a}\lambda\iota\sigma\tau\alpha$ $\tau\epsilon\tau\rho\alpha\mu$ τεκμήριον δέ τὰ γὰρ ἱερὰ ἐν αὐτῆ [τῆ ακροπόλει] ... καὶ ἄλλων θεῶν ἐστι καὶ τὰ ἔξω προς τούτο το μέρος της πόλεως μαλλον ίδρυται, τό τε τοῦ Διὸς τοῦ 'Ολυμπίου καὶ τὸ Ιύθιον καὶ τὸ τῆς Γῆς καὶ τὸ (τοῦ) ἐν Λίμναις Διονύσου, ῶ τὰ ἀρχαιότερα Διονύσια [τῆ δωδεκάτη] ποιείται έν μηνὶ 'Ανθεστηριώνι, ώσπερ καὶ οἱ ἀπ' 'Αθηναίων 5 "Ιωνες έτι καὶ νῦν νομίζουσιν. ίδρυται δὲ καὶ άλλα ίερα ταύτη άρχαία. και τη κρήνη τη νύν μεν των τυράννων ούτω σκευασάντων Έννεακρούνω καλου-

3. [ή] bracketed by Herw., Ste.

4. ἐν αὐτŷ [τŷ ἀκροπόλει] ... καὶ ἄλλων θεῶν. The bracket is due to Cobet, the lacuna was discovered by Cl. Something like καὶ ᾿Αθηναίας τὰ ἀρχαῖα has dropped out.— $\{τοῦ\}$ inserted by Cobet.—[τŷ δωδεκάτη] bracketed by Torstrik and all subsequent writers.—ἀπ' ᾿Αθηναίων] ἀπ' ᾿Αθηνῶν Dobree and Herw., with Cobet's approval.

5. οὕτως σκευασάντων Μ.—ἐκείνη τε, C; ἐκείνη τὲ Μ: the rest ἐκείνηι τε, corrected by Bekker to ἐκείνοι τε.—[τὰ πλείστου ἄξια] B has τὰ πλείστα ἄξια, from which Torstrik argues that Thuc, wrote τὰ πλείστα only. Ste. points out that the ordinary text does not provide any evidence in support of the statement that the Acropolis was the oldest part of Athens, and proposes ἐγγὸς οὕση ἐχρῶντο, καὶ ... ἐς ἄλλα τὰ πλείστου ἄξια τῶν κ.τ.λ. I think the words a gloss on ἄλλα.

μένη, τὸ δὲ πάλαι φανερών των πηγών οὐσων Καλλιρρόη ωνομασμένη, εκείνοι τε εγγύς ούση [τὰ πλείστου ἄξια] έχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ άρχαίου πρό τε γαμικών και ές άλλα των ίερων νομίζεται τω ύδατι χρησθαι, καλείται δε διά την 6 παλαιάν ταύτη κατοίκησιν καὶ ή άκρόπολις μέχρι τοῦδε ἔτι ὑπὸ ᾿Αθηναίων πόλις. 16. τη δο οῦν έπι πολύ κατά την χώραν αυτονόμω οικήσει [μετείχον] οι 'Αθηναίοι, καὶ ἐπειδή ξυνωκίσθησαν, διὰ τὸ έθος ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν αρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικεσία γενόμενοί τε καὶ οἰκήσαντες, οὐ ραδίως τας μεταναστάσεις έποιούντο, άλλως τε και άρτι ανειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικά έβαρύνοντο δε καὶ χαλεπώς έφερον οἰκίας τε 2 καταλείποντες και ιερά α δια παντός ην αυτοίς

16, l. τη δ' οὐν] MSS. τη τε οὖν, which Cl. corrected, following Kr. and Shil., and followed by Sta., Herw.—[μετεῖχον] bracketed by Cl., following Driessen. Shil. proposes την δ' οὖν ... αὐτόνομον οἰκησιν ἐτ' εἶχον. Weil suspects a lacuna such as {πρίν ἡ τῆς πόλεως πάντες} μετεῖχον. Cr. thinks μετεῖχον the remnant of a gloss of some length.—πανοικεσίαι Μ. From οἰκέτης, cf. ὑπηρεσία from ὑπηρέτης Most MSS. πανοικησία. Sta. places this word after οὐ ῥαδίως, since γενόμενοι ἐν can only mean here 'having been born in,' and πανοικεσία, 'with their whole household,' will not suit this meaning. Herw. Stud. Thuc. p. 25, suggests διαγενόμενοι = degentes. See note.—[τε καὶ οἰκήσαντες] Herw.

2. καταλείποντες only I: the rest καταλιπόντες. Badham and Shil. corrected independently.—[κατὰ] τὸ ἀρχαῖον, Herw. (Mnem. 1883). Cf. c. 99, 3; IV. 3, 2; v. 80, 2; VI. 2, 1, 4, 6. But see note.—αὐτοῦ Μ.

ἐκ τῆς κατὰ τὸ ἀρχαῖον πολιτείας πάτρια, διαιτάν τε μέλλοντες μεταβάλλειν καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἔκαστος. 17. ἐπειδή Difficulty of finder τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοῖς μέν ing lodgings for so many persons. τισιν ὑπῆρχον οἰκήσεις καὶ παρὰ φίποι contain all. λων τινὰς ἢ οἰκείων καταφυγή, οἱ δὲ πολλοὶ τὰ τε ἐρῆμα τῆς πόλεως ὥκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῶα πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἐλευσινίου καὶ εἶ τι ἄλλο βεβαίως κληστὸν ἢν τό τε Πελαργικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὁ καὶ ἐπάρατόν τε ἢν μὴ οἰκεῖν καί τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε διεκώλυε, λέγον ὡς

τὸ Πελαργικὸν ἀργὸν ἄμεινον,

2 ὅμως ὑπὸ τῆς παραχρῆμα ἀνάγκης εξωκήθη. καὶ μοι δοκεῖ τὸ μαντεῖον τοὐναντίον ξυμβῆναι ἡ προσεδέχοντο οὐ γὰρ διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῷ πόλει, ἀλλὰ διὰ τὸν πόλεμον ἡ ἀνάγκη τῆς οἰκήσεως, ὅν οὐκ ὀνομάζον τὸ μαντεῖον προήδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθησόμενον. κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἕκαστός που ἐδύνατο οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τά τε μακρὰ τείχη ῷκησαν καταγειμάμενοι καὶ τοῦ Πειραιῶς τὰ πολλά. ἄμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοντο, ξυμμάχους

^{17,} l. $\omega \kappa \eta \sigma \alpha \nu$ M.— $\kappa \lambda \epsilon \iota \sigma \tau \delta \nu$ M.— $\pi \epsilon \lambda \alpha \sigma \gamma \iota \kappa \delta \nu$ M. The true reading is preserved only by C.

^{2.} προηδει Μ. Cobet proposed προήδε.

^{3.} ώκησαν] ωκισαν ΜΤ.

τε αγείροντες και τη Πελοποννήσω έκατον νεών έπίπλουν έξαρτύοντες. και οι μεν έν τούτω παρασκευής ήσαν.

18. 'Ο δέ στρατός των Πελοποννησίων προϊών αφίκετο της 'Αττικής ές Οινόην πρώτον, ηπερ έμελλον έσβαλείν. καὶ ώς έκαθέζοντο, προσβολάς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναίς τε καὶ άλλω τρόπω ή γαρ Οἰνόη ούσα έν μεθορίοις της Αττικής καί

Βοιωτίας έτετείχιστο καὶ αὐτῶ φρου-

Archidamus begins the invasion by laying siege to Oenoe. He purposely delays there, hoping the Athenians would be frightened in- 2 to submission to the Spartan proposals. His enemies put another construction on his delay.

ρίω οι 'Αθηναίοι έχρωντο όπότε πολέμος καταλάβοι. τάς τε οῦν προσβολάς ηὐτρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αιτίαν τε ούκ ελαχίστην 'Αρχίδαμος έλαβεν άπ' 3 αὐτοῦ, δοκῶν καὶ ἐν τη ξυναγωγή τοῦ πολέμου μαλακός είναι καὶ τοις 'Αθηναίοις επιτήδειος, οὐ παραινών προθύμως πολεμείν επειδή τε ξυνελέγετο ο στρατός, ή τε έν τω ισθμω έπιμονή γενομένη καὶ κατά την άλλην πορείαν ή σχολαιότης διέβαλεν αὐτόν, μάλιστα δὲ ή ἐν τη Οἰνόη ἐπίσχεσις. οι γαρ 'Αθηναίοι εσεκομίζοντο εν τω 4 χρόνω τούτω καὶ έδόκουν οἱ Πελοποννήσιοι έπελθόντες αν δια τάχους πάντα έτι έξω καταλαβείν, εί μη διά την εκείνου μελλησιν. εν τοιαύτη μεν ς οργή ο στρατός τον Αρχίδαμον έν τη καθέδρα είχεν. ο δέ, προσδεχόμενος, ως λέγεται, τους

^{18, 2.} αὐτῶι τῶι φρουρίωι M. So T. omitting subscript. 5. δ στρατός ... είχον Dobree, who compares c. 21, ανηρέθιστο ή πόλις και ... είγον.

'Αθηναίους της γης έτι ακεραίου ούσης ενδώσειν τι καὶ κατοκνήσειν περιιδείν αὐτὴν τμηθείσαν. ανείχεν. 19. επειδή μέντοι προσβαλόντες τη As the Athen- Οινόη καὶ πάσαν ιδέαν πειράσαντες ians gave no sign, and Oenoe ουκ εδύναντο έλειν, οί τε 'Αθηναίοι resisted his atοὐδεν επεκηρυκεύοντο, ούτω δη δρμήtack with success, he advances in the direction σαντες ἀπ' αὐτης μετὰ τὰ ἐν Πλαταία of Athens, ravaging the country. [των ἐσελθόντων Θηβαίων] γενόμενα ημέρα ογδοηκοστη μάλιστα τοῦ θέρους καὶ τοῦ σίτου ακμάξοντος εσέβαλον ες την Αττικήν ήγειτο δε 'Αρχίδαμος ὁ Ζευξιδάμου Λακεδαιμο-2 νίων βασιλεύς. και καθεξόμενοι έτεμνον πρώτον μεν Έλευσίνα και το Θριάσιον πεδίον, και τροπήν τινα των 'Αθηναίων ίππέων περί τους 'Ρείτους καλουμένους εποιήσαντο. έπειτα προυχώρουν εν On reaching δεξια έχοντες το Αιγάλεων όρος δια Acharnae, he again lingered, hoping to provoke the Athen- χώρον μέγιστον της 'Αττικής των ians to an enδήμων καλουμένων]. καὶ καθεξόμενοι gagement. [ες αυτον] στρατόπεδόν τε εποιήσαντο χρόνον τε

^{19,} l. πλαταία Μ.—[τῶν ... Θηβαίων] bracketed by Cl. and subsequent edd.—ἡγεῖτο δὲ ὁ ἀρχίδαμος Μ. Herw. brackets ἡγεῖτο ... βασιλεύς, but perhaps Sta. and Ste. are right in thinking c. 18, § 3-5, a subsequent addition by Thuc. to the original narrative, so that he repeats these words inadvertently.

^{2.} διακρωπιᾶς MT. Most MSS. wrongly give Κρωπεῖας.—
[χῶρον .. καλουμένων] I have bracketed these words (Class. Rev. iv. p. 205) as an obvious adscript; so also [ἐς αὐτὸν]. The MSS. vary between χῶρον and χωρίον, and the old editors have αὐτὸ for αὐτὸν. MT have καὶ καθεζόμενοι τε ἐς αὐτὸν.

πολύν εμμείναντες έτεμνον. 20. γνώμη δε τοιάδε λέγεται τὸν 'Αρχίδαμον περί τε τὰς 'Αχαρνάς [ώς ες μάχην ταξάμενον] μείναι καὶ ες το πεδίον έκείνη τη έσβολη οὐ καταβήναι τοὺς γὰρ 'Αθη- 2 ναίους ήλπιζεν ακμάζοντάς τε νεότητι πολλή καὶ παρεσκευασμένους ές πόλεμον ώς οὖπω πρότερον ίσως αν επεξελθείν και την γην ούκ αν περιιδείν τιηθήναι. ἐπειδή οὖν αὐτῶ ἐς Ἐλευσίνα καὶ τὸ 3 θριάσιον πεδίον οὐκ ἀπήντησαν, πείραν ἐποιείτο περί τὰς 'Αχαρνάς καθήμενος εἰ ἐπεξίασιν' ἄμα 4 μέν γάρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεύσαι, αμα δέ καὶ οἱ 'Αγαρνῆς μέγα μέρος όντες της πόλεως (τρισχίλιοι γαρ όπλιται έγένοντο) οὐ περιόψεσθαι εδόκουν τὰ σφέτερα διαφθαρέντα, άλλ' όρμήσειν και τους πάντας ές μάχην. εί τε καὶ μη ἐπεξέλθοιεν ἐκείνη τη ἐσβολή οί 'Αθηναίος ιάδεέστερον ήδη ές τὸ υστερον τὸ πεδίον τεμείν καὶ πρὸς αὐτὴν τὴν πόλιν χωρήσεσθαι τους γάρ 'Αχαρνέας έστερημένους των σφετέρων ούχ όμοίως προθύμους έσεσθαι ύπέρ της των άλλων κινδυνεύειν, στάσιν δε ενέσεσθαι τη γνώμη. τοιαύτη μεν διανοία ο Αρχίδαμος 5 περί τὰς 'Αχαρνάς ἢν.

^{20, 1. [}ώς ... ταξάμενον] bracketed by Sta.: the words are inconsistent with c. 19, 2, and 20, 4.

^{2.} παρασκευασμένους ΜΤ.

^{4.} ἀχαρνής Μ, ἀχαρνεῖς Τ, ἀχαρνης Α.—τρισχίλιοι. The number being impossibly large, Mül.-Str. proposed τριακόσιοι (Τ' for Γ), which Beloch considers too small. Polle emends ὁπλῖται to πολὶται. Perhaps the words in parenthesis are spurious. Intr. p. xliv.—[τη γνώμη] Herw.

21. 'Αθηναίοι δέ, μέχρι μὲν οῦ περὶ 'Ελευσίνα καὶ τὸ Θριάσιον πεδίον ὁ στρατὸς ἢν, καὶ τινα ἐλπίδα εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προϊέναι, μεμνημένοι καὶ Πλειστοάνακτα τὸν Παυσανίου Λακεδαιμονίων βασιλέα ὅτε ἐσβαλὼν τῆς 'Αττικῆς ἐς 'Ελευσίνα καὶ Θριῶζε στρατῷ Πελοποννησίων πρὸ τοῦδε τοῦ πολέμου τέσσαρσι καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ πλείον οὐκέτι προελθών διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι [τὴν ἀναχώρησιν]. ² ἐπειδὴ δὲ περὶ 'Αχαρνὰς εἶδον τὸν στρατὸν ἑξή-

Alarm in Athens, and indignation against Pericles, because he did not attack Archidamus. κοντα σταδίους της πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' αὐτοῖς ὡς εἰκὸς γης τεμνομένης ἐν τῷ ἐμφανεῖ, ὁ οὔπω ἑοράκεσαν οῖ γε νεώ-

τεροι, οὐδ' οἱ πρεσβύτεροι πλην τὰ Μηδικά, δεινὸν ἐφαίνετο καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα 3 τῆ νεότητι ἐπεξιέναι καὶ μη περιοράν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῆ ἔριδι ῆσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ δέ τινες οὐκ ἐῶντες. χρησμολόγοι τε ῆδον χρησμοὺς παντοίους, ὡς ἀκροᾶσθαι ἔκαστος ὥρμητο. οἱ τε ᾿Αχαρνῆς οἰόσος τὸς ἐκαστος ἔρμητο. οἱ τε ᾿Αχαρνῆς οἰόσος τὸς ἐκαστος ἔρμητο. οἱ τε ᾿Αχαρνῆς οἰόσος ἐκαστος ἔρμητο. οἱ τε ᾿Αχαρνῆς οἰόσος ἐκαστος ἔρμητο.

^{21, 1.} μέχρι μὲν οὖν BFM.—θρίωξε AM. On the accent, see Stahl, Quaest. Gram. p. 34.—οὐκ ἔτι AM.—[τὴν ἀναχώρησιν] bracketed by Herw. and Sta. πείθεσθαι has not elsewhere a substantive in acc., and the words have been imported from the Schol.'s explanation of χρήμασι πεισθῆναι, νίz., μετὰ πειθοῦς χρημάτων ποιῆσαι τὴν ἀναχώρησιν. Cobet inserts ποιεῖσθαι before τὴν ἀναχώρησιν.

^{2.} οὐδ' οἱ Μηδικά bracketed by Herw.

^{3.} ພັນ ἀκροᾶσθαι ἔκαστος M: ພັນ ά. ພົς ἔκαστος CG. The cor-

μενοι παρά σφίσιν αὐτοῖς οὐκ ἐλαχίστην μοῖραν είναι 'Αθηναίων, ώς αὐτῶν ή γη ἐτέμνετο, ἐνηγον την έξοδον μάλιστα παντί τε τρόπω ανηρέθιστο ή πόλις καὶ τὸν Περικλέα ἐν ὀργή είγον, καὶ ὧν παρήνεσε πρότερον ἐμέμνηντο οὐδέν, ἀλλ' εκάκιζον ότι στρατηγός ων ούκ επεξάγοι, αιτιόν τε σφίσιν ενόμιζον πάντων ων έπασχον. 22. Περικλής δε όρων μεν αυτούς πρός το παρον γαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρο-Pericles remains firm ; but sends νούντας, πιστεύων δε ορθώς γιγνώout parties of cavalry to check σκειν περί του μη επεξιέναι, εκκλησίαν the enemies' stragglers. τε ούκ εποίει αὐτῶν οὐδε Εύλλογον οὐδένα, τοῦ μὴ ὀργή τι μάλλον ή γνώμη ξυνελθόντας έξαμαρτείν, τήν τε πόλιν έφύλασσε καὶ δι' ήσυχίας μάλιστα όσον εδύνατο είχεν. ίππέας 2 αέντοι εξέπεμπεν αιεί του μη προ-The Thessalians δρόμους ἀπὸ της στρατιάς ἐσπίπsent aid to Athens, and in a τοντας ές τους άγρους τους έγγυς slight skirmish the Athenians and their allies της πόλεως κακουργείν και ίπποincurred μαχία τις έγένετο βραγεία έν Φρυγίοις των τε 'Αθηναίων τέλει ένὶ των ιππέων καὶ

rection is Badham's. ὧν ά. εἶς ἔκαστος Sta., Cr.—For ὧργητο, CEG have ὥρμητο, which Shil. was inclined to, and Sta. has accepted. Tense and form are against ὥργητο. Herw. reads ὧργα.—ἀγαρτὴς Μ.—ὧν παρήνεσε Μ.

22, 1. [περί τοῦ μὴ ἐπεξιέναι] Herw.

2. This § is quoted by Dion. Hal. de Thuc. Jud. c. 18.—
ἐπίπτοντας Dion.—Θεσσαλοί καὶ ᾿Αθηναῖοι Dion.—ἰππομαχία τίς
ἐνεγένετο Μ. The best MSS. have ἐν ἐνετο, but EG, Dion., and
the old editions give ἐγένετο.—ἔσχον] ἔχειν ΜΤ.—[τῶν Θ. καὶ
᾿Α.] Herw.—καίτοι οἱ Πελ. Herw.

Θεσσαλοῖς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἰππέας, ἐν ἢ οὐκ ἔλασσον ἔσχον οἱ 'Αθηναῖοι καὶ Θεσσαλοί, μέχρι οῦ προσβοηθησάντων τοῖς Βοιωτοῖς τῶν ὁπλιτῶν τροπὴ ἐγένετο αὐτῶν καὶ ἀπέθανον [τῶν Θεσσαλῶν καὶ 'Αθηναίων] οὐ πολλοί ἀνείλοντο μέντοι αὐτοὺς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελο-3 ποννήσιοι τροπαῖον τὴ ὑστεραία ἔστησαν. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν ξυμμαχικὸν ἐγένετο τοῖς 'Αθηναίοις' καὶ ἀφίκοντο παρ' αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, [Παράσιοι,] Κραννώνιοι, Πυράσιοι, Γυρτώνιοι, Φεραῖοι. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ 'Αριστόνους, ἀπὸ τῆς στάσεως ἐκάτερος, ἐκ δὲ Φαρσάλου Μένων' ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

23. Οι δὲ Πελοποννήσιοι, ἐπειδη οὐκ ἐπεξησαν
Fleetof 100 ships sent out by
Athens to make
descents on the
coasts of Peloponnese. The
invaders leave
invaders

τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος
ponnese. Τὸ
καὶ Βριλησσοῦ ὅρους. ὅντων δὲ αὐτῶν
Attica. ἐν τῆ γῆ οι ᾿Αθηναῖοι ἀπέστειλαν
τὰς ἐκατὸν ναῦς περὶ Πελοπόννησον ἄσπερ παρε-

3, [Παράσιοι] a variant of Πυράσιοι. No such tribe is known. Παγασαΐοι Sta.—κραννώνιοι, πειράσιοι M. Stahl, Quaest. Gram. p. 51, is in error in stating that only Lugd. has κραννώνιοι, the true reading. The rest κρανώνιοι.—[άπὸ τῆς στάσεως ἐκάτερος] Cl.: ἐκατέρας for ἐκάτερος Herw., Sta., proposed by Pp. If the text needed alteration, either λαχών for ἀπὸ or τοῦ μέρους for τῆς στάσεως (the Schol. having caused the substitution) would be suitable.

^{23. 1.} παρνηιθος Μ. - βριλήσσου Μ.

σκευάζοντο καὶ χιλίους ὁπλίτας ἐπ' αὐτῶν καὶ τοξότας τετρακοσίους ἐστρατήγει δὲ Καρκίνος τε ὁ Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ ἀντιγένους. καὶ οἱ μὲν ἄραντες τῆ 3 παρασκευῆ ταύτη περιέπλεον, οἱ δὲ Πελοποννήσιοι χρόνον ἐμμείναντες ἐν τῆ ἀντικῆ ὅσου εἶχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν οὐχ ῆπερ ἐσέβαλον παριόντες δὲ ἀρρωπὸν τὴν γὴν τὴν Γραϊκὴν καλουμένην, ῆν νέμονται ἀρρώπιοι ἀθηναίων ὑπήκοοι, ἐδήωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελύθησαν κατὰ πόλεις ἕκαστοι.

24. 'Αναχωρησάντων δε αὐτῶν οι 'Αθηναίοι φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὤσπερ δὴ ἔμελλον διὰ παντὸς τοῦ πολέμου

φυλάξειν καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῆ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς The Athenians εξαίρετα ποιησαμένοις χωρὶς θέσθαι set apart 1000 talents and 100 ships to be used only in extreme αλεμεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἡν μὴ οἰ πολέμιοι νηίτη στρατῷ ἐπιπλέωσι τῆ πόλει καὶ δέῃ ἀμύνασθαι, θάνατον ξημίαν ἐπέθεντο. τρή-2 ρεις τε μετ' αὐτῶν ἐκαστον τὰς βελτίστας καὶ τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμιὰ ἐς ἄλλο

^{2.} ἄσπερ παρεσκεύαζοντο a gloss on τὰs: see c. 17, 4.— κάρκινός ΜΤ.

^{3.} ήπερ Μ.—Γραϊκήν Steph. Byz. s.v. 'Ωρωπός] Πειραϊκήν MSS. Herw., following Francken, reads [τὴν γῆν] τήν τε Γραϊκήν.

^{24, 1.} στρατ , with erasure, Μ. - έπιπλέωσιν Μ.

τι η μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ην δέη.

- 25. Οι δ' έν ταις έκατον ναυσί περί Πελοπόννησον 'Αθηναίοι καὶ Κερκυραίοι μετ' Athenian fleet attacks Meαὐτῶν πεντήκοντα ναυσὶ προσβεβοηthone. Brasidas saves it, and θηκότες καὶ άλλοι τινες τῶν ἐκεῖ ξυμwins his distinction. μάχων ἄλλα τε ἐκάκουν περιπλέοντες καὶ ές Μεθώνην της Λακωνικής ἀποβάντες τῷ τείχει προσέβαλον όντι ασθενεί και ανθρώπων 2 οὐκ ἐνόντων. ἔτυχε δὲ περὶ τοὺς χώρους τούτους Βρασίδας ὁ Τέλλιδος ἀνηρ Σπαρτιάτης φρουράν έχων καὶ αισθόμενος έβοήθει τοις έν τω χωρίω μετά όπλιτων έκατόν. διαδραμών δὲ τὸ των 'Αθηναίων στρατόπεδον εσκεδασμένον κατά την χώραν καὶ πρὸς τὸ τεῖχος τετραμμένον ἐσπίπτει ἐς τὴν Μεθώνην καὶ ολίγους τινὰς ἐν τῆ ἐσδρομῆ ἀπολέσας των μεθ' έαυτου την τε πόλιν περιεποίησε καὶ ἀπὸ τούτου τοῦ τολμήματος πρώτου τῶν κατὰ
 - 25, l. On ἀνθρώπων οὐκ ἐνδντων the Schol. says λείπει πολλῶν, and so Bh. and Sta. explain. But Herw. and Cl. deny the possibility of this. Herw. reads ἀνθρώπων οὐ πολλῶν ἐνδντων, and Cl. suggests ἀνθρώπων ἀξιομάχων οὐκ ἐνδντων. But probadly Thuc. means that Methone was weakly fortified, and its fortress ungarrisoned, and not that there were no men in the place. Methone (= χωρίον = πόλις) is distinguished from τεῖχος. Cf. III. 34, of Notium. Were Methone and τεῖχος identical, Thuc. would not say διαδραμὼν τὸ στρατόπεδον ... πρὸς τὸ τεῖχος τετραμμένον ἐσπίπτει ἐς τὴν Μεθώνην. Formerly I conjectured ὅσον οὐ κενῷ for οὐκ ἐνόντων.
 - πέλλιδος MT.--πρώτου Herw., Sta., Bh., Müller, Cr.]
 πρῶτος MSS., but the point is that this was Brasidas' first exploit. With τῶν κ. r. πόλεμων supply γενομένων. --ἐπηνέθη Μ.

τον πόλεμον επηνέθη εν Σπάρτη. οι δε 'Αθηναίοι 3 άραντες παρέπλεον, και σχόντες της 'Ηλείας ές Φειαν έδήουν την γην έπι δύο ημέρας και προσβοηθήσαντας των έκ της κοίλης "Ηλιδος τριακοσίους λογάδας καὶ τῶν αὐτόθεν ἐκ τῆς περιοικίδος 'Ηλείων μάχη εκράτησαν. άνέμου δε κατιόντος 4 μεγάλου χειμαζόμενοι έν άλιμένω χωρίω, οί μέν πολλοί ἐπέβησαν ἐπὶ τὰς ναῦς καὶ περιέπλεον τον Ίχθυν καλούμενον [την άκραν] ές τον έν τη Φειῦ λιμένα οἱ δὲ Μεσσήνιοι ἐν τούτω καὶ άλλοι τινές [οί οὐ δυνάμενοι ἐπιβηναι] κατὰ γην χωρήσαντες την Φειαν αίρουσι. και ύστερον αί τε 5 νηες περιπλεύσασαι αναλαμβάνουσιν αὐτούς καὶ έξανάγονται έκλιπόντες Φειάν, καὶ τῶν Ἡλείων ή πολλή ήδη στρατιά προσεβεβοηθήκει. παραπλεύσαντες δε οί Αθηναίοι επί άλλα χωρία εδήουν.

26. Ύπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ ᾿Αθηναίοι τριάκοντα ναῦς ἐξέπεμψαν περὶ Αποther fleet, οἱ τὴν Λοκρίδα καὶ Εὐβοίας ἄμα φυλα- from Athens to κήν ἐστρατήγει δὲ αὐτῶν Κλεόπομ- Opentian Locardo καὶ ἀποβάσεις ποιητίακα. Καὶ ἀποβάσεις ποιητίακα. Θρόνιον εἶλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν ᾿Αλόπη τοὺς βοηθήσαντας Λοκρῶν μάχη ἐκράτησεν.

^{4.} άλιμένω] άλιμένι MT.—[την άκραν] Cohet, Herw.—[οι οὐ δ. έπιβήναι] Herw.: Sta. brackets οι only.

Naber proposed καὶ γὰρ τῶν 'H., which leaves αἴ τε νῆες without construction, as τε is not answered by καὶ ἐξανάγονται.

^{26, 2.} δμήρους τè M.

27. 'Ανέστησαν δε και Αιγινήτας (εν) τω αὐτω The Aeginetans θέρει τούτω έξ Αιγίνης Αθηναῖοι αὐτούς expelled from Aegina by the Athenians, and settled in Thyrea by the Laced daemonlars. The σ aντες οὐχ ἤκιστα τοῦ πολέμου σφίσαρμοπικης Το daemonians. The σιν αίτίους είναι και την Αίγιναν Athenians colonασφαλέστερον εφαίνετος, τη Πελοise Aegina. ποννήσω επικειμένην] αυτών πέμψαντας εποίκους έχειν. καὶ εξέπεμψαν ύστερον οὐ πολλώ ες αὐτην 2 τους οικήτορας. εκπεσούσι δε τοις Αιγινήταις οί Λακεδαιμόνιοι έδοσαν θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατά τε τὸ 'Αθηναίων διάφορον καὶ ὅτι σφων ευεργέται ήσαν υπό τον σεισμον και των Είλωτων την επανάστασιν. ή δε θυρεάτις γη μεθορία της 'Αργείας και Λακωνικής έστιν έπι θάλασσαν καθήκουσα. καὶ οἱ μὲν αὐτῶν ἐνταῦθα ἄκησαν, οί δε διεσπάρησαν κατά την άλλην Ελλάδα.

28. Τοῦ δ' αὐτοῦ θέρους νουμηνία κατὰ σελή-Eclipse of Aug. νην,* ωσπερ καὶ μόνον δοκεὶ εἶναι γί-3, 431 B.C. γνεσθαι δυνατόν, ὁ ήλιος ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη, γενόμενος μη-

νοειδής καὶ ἀστέρων τινῶν ἐκφανέντων.

27, 1. This § is quoted by Dion. Hal. de Thuc. Jud. c. 15. -δέ καὶ καὶ omitted by Dion. -θέρει χρόνω Dion. - έξαιγίνης Μ. -γυναίκας και παίδας Dion. - άσφαλέστερον αν Dion. - τη Πελοποννησίων Dion. This explanation being wrong, I bracket it. Thuc. would have written τω Πειραιεί. Cf. Arist. Rhet. III. 10, 7 d, Περικλής την Λίγιναν άφελεῖν ἐκέλευσε την λήμην τοῦ Πειραιέως, Cic. de Off. III. 11, nimis imminebat propter propinquitatem Aegina Piraeo. - αὐτῶν πέμψαντας BCM: πέμψαν-Tes Dion.

2. [γη] Herw. -δ' ἐσπάρησαν MSS., corrected by Cobet.

29. Καὶ ἐν τῶ αὐτῷ θέρει Νυμφόδωρον τον Πύθεω ἄνδρα 'Αβδηρίτην, οὖ εἶχε τὴν Athens forms an αδελφήν Σιτάλκης, δυνάμενον παρ' alliance with Sitalces, King of αὐτῶ μέγα οἱ ᾿Αθηναῖοι πρότερον Thrace, and with of Macedon. πολέμιον νομίζοντες πρόξενον εποιήσαντο και μετεπέμθαντο, βουλόμενοι Σιτάλκην σφίσι τὸν Τήρεω Θρακῶν βασιλέα ξύμμαχον γενέσθαι. ὁ δὲ Τήρης οὖτος [ὁ τοῦ Σιτάλκου 2 πατήρ] πρώτος 'Οδρύσαις την μεγάλην βασιλείαν έπὶ πλείον τῆς ἄλλης Θράκης ἐποίησε πολύ γάρ μέρος και αὐτόνομόν έστι Θρακῶν. Τηρεί 3 δέ τῶ Πρόκνην τὴν Πανδίονος ἀπ' 'Αθηνῶν σχόντι γυναίκα προσήκει ο Τήρης ούτος ούδέν, ούδε της αὐτης Θράκης εγένοντο, ἀλλ' ὁ μεν εν Δαυλία της Φωκίδος νῦν καλουμένης γης [ο Τηρεύς] ώκει, τότε ύπο Θρακών οικουμένης, και το έργον το περί τον "Ιτυν αί γυναίκες έν τη γη ταύτη έπραξαν (πολλοίς δε καὶ τῶν ποιητῶν εν ἀηδόνος μνήμη Δαυλιάς ή όρνις επωνόμασται. είκος δε καὶ τὸ κήδος Πανδίονα ξυνάψασθαι της θυγατρός διὰ τοσούτου ἐπ' ώφελία τη πρὸς ἀλλήλους μάλλον η δια πολλών ημερών [ές 'Οδρύσας] όδου). Τήρης δε ουδέ το αυτό ονομα έχων, βασιλεύς [τε

^{29, 1.} βουλόμενοι omitted in MT. -σφίσι M.

^{2. [}ὁ τοῦ Σ. πατὴρ] Naber, Sta. - αὐτόνομον ἔστι ΜΤ.

^{3.} Threî dè aὐτῶ MT.—πανδίωνος M.—[ὁ Τηρεὐς] Herw., Sta. The Schol. explains ὁ μὲν by ὁ Τηρεὐς ὁ ἀρχαῖος, so did not find the name.—ἐν τῆν γῆν πάντην Μ.—ἐπωφελία Μ.—[ἐς 'Οδρύσας] Herw., Sta.—Τήρης δὲ οὐδὲ] All MSS. but B have οὔτε.—[τε] Cl., Herw., Sta., Cr., Ste., Müller.

4 πρώτος εν κράτει 'Οδρυσών εγένετο. οδ δή όντα τον Σιτάλκην οι 'Αθηναίοι ξύμμαχον εποιήσαντο, βουλόμενοι σφίσι τὰ ἐπὶ Θράκης χωρία καὶ Περ-5 δίκκαν ξυνελείν αὐτόν. ελθών τε ές τὰς Αθήνας ό Νυμφόδωρος τήν τε τοῦ Σιτάλκου ξυμμαχίαν έποίησε και Σάδοκον τον υίον αὐτοῦ 'Αθηναίον, τόν τε έπὶ θράκης πόλεμον ύπεδέχετο καταλύσειν' πείσειν γάρ Σιτάλκην πέμπειν στρατιάν Θρακίαν 'Αθηναίοις ίππέων τε καὶ πελταστών. 6 ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς 'Αθηναίοις καὶ Θέρμην αὐτῶ ἔπεισεν ἀποδοῦναι ξυνεστράτευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' 7 'Αθηναίων καὶ Φορμίωνος. ούτω μέν Σιτάλκης τε ό Τήρεω, Θρακών βασιλεύς, ξύμμαχος έγενετο 'Αθηναίοις και Περδίκκας ο 'Αλεξάνδρου, Μακεδόνων Βασιλεύς.

30. Οἱ δ' ἐν ταῖς ἐκατὸν ναυσὶν ᾿Αθηναῖοι ἔτι
Γυττρος οροιατὶ τος ο΄ τὸς περὶ Πελοπόννησον Σόλλιόν τε
thonian fleet of
100 ships. Κορινθίων πόλισμα αἰροῦσι καὶ παρανοις τὴν γῆν καὶ πόλιν νέμεσθαι καὶ Ἦστακον,
ἢς Εὔαρχος ἐτυράννει, λαβόντες κατὰ κράτος καὶ
ἐξελάσαντες αὐτὸν τὸ χωρίον ἐς τὴν ξυμμαχίαν
προσεποιήσαντο. ἐπὶ τε Κεφαλληνίαν [τὴν νῆσον]
πλεύσαντες προσηγάγοντο ἄνευ μάχης. κεῖται δὲ

^{4.} ἐποιοῦντο C. - ξυνεξελεῖν C, Pp.

ἐλθὼν τὲ Μ.—πέμπειν] So CG. The rest have πέμψειν: but see Stahl, Quaest. Gram. p. 18.

³⁰, 2. κεφαληνίαν and κεφαληνία MT.—Cobet brackets την νήσον.—προσπλεύσαντες προσήγοντο M.

ή Κεφαλληνία κατά 'Ακαρνανίαν και Δευκάδα τετράπολις οὖσα, Παλης, Κράνιοι, Σαμαΐοι, Προνναίοι. υστερον δ' οὐ πολλώ ανεχώρησαν αι νηες 3 ές τὰς 'Αθήνας.

31. Περί δὲ τὸ φθινόπωρον τοῦ θέρους τούτου 'Αθηναίοι πανδημεί, αὐτοὶ καὶ οἱ μέτοικοι, εσέβαλον ες την Μεγαρίδα Περικλέους του Ξανθίππου στρατηγούντος. καὶ οἱ περὶ Πελοπόννησον Αθηναίοι έν ταις έκατον ναυσίν (έτυχον γαρ ήδη έν Αιγίνη όντες έπ' οίκου ανακομιζόμενοι), ώς ήσθοντο τους έκ

The fleet unites with the land forces in a great invasion of Megara. This was the first of many invasions of Megara, and the greatest Athenian force assembled in the first war.

της πόλεως πανστρατιά έν Μεγάροις όντας, έπλευσαν παρ' αὐτούς καὶ ξυνεμείχθησαν. στρα- 2 τόπεδόν τε μέγιστον δη τούτο άθρόον 'Αθηναίων ένένετο, ακμαζούσης έτι της πόλεως και ούπω νενοσηκυίας. μυρίων γαρ όπλιτων ούκ έλάσσους ήσαν αὐτοὶ 'Αθηναίοι (χωρίς δὲ αὐτοίς οἱ ἐν Ποτειδαία τρισχίλιοι ήσαν), μέτοικοι δε ξυνεσέβαλον ούκ ελάσσους τρισχιλίων όπλιτων, χωρίς δε ο άλλος όμιλος ψιλών ούκ ολίγος. δηώσαντες δέ τὰ πολλά της γης ἀνεχώρησαν. εγένοντο δέ 3 καὶ ἄλλαι υστερον εν τω πολέμω κατά έτος έκαστον εσβολαί 'Αθηναίων ες την Μεγαρίδα καί ίππέων καὶ πανστρατιά, μέχρι οδ Νίσαια έάλω ύπ' 'Αθηναίων.

^{31, 1.} fôn is wanting in BEFM and many inferior MSS. ξυνεμείχθησαν Meisterhans, p. 144.

^{2.} ἀθρόοι M. On the spelling, see Stahl, Quaest. Gram. p. 32.

32. Ἐτειχίσθη δὲ καὶ ᾿Αταλάντη ὑπ' ᾿Αθηναίων Αταλάντη ὑπ' ᾿Αθηναίων Ευρους τούτου τελευfled, το protect τῶντος ἡ ἐπὶ Λοκροῖς τοῖς ᾿Οπουντίοις Locrian pirates. νῆσος ἐρήμη πρότερον οὖσα, τοῦ μὴ ληστὰς ἐκπλέοντας ἐξ ᾿Οποῦντος καὶ τῆς ἄλλης Λοκρίδος κακουργεῖν τὴν Εὕβοιαν. ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ τῆς ᾿Αττικῆς ἀναχώρησιν ἐγένετο.

33. Τοῦ δ' ἐπιγιγνομένου χειμῶνος* Εὔαρχος Corinthian ex- ο 'Ακαρνάν βουλόμενος ές την "Ασpedition to Acarτακον κατελθείν πείθει Κορινθίους nania. They re-store Euarchus, but fail in an τεσσαράκοντα ναυσί καὶ πεντακοσίοις attempt to gain καὶ χιλίοις ὁπλίταις ἐαυτὸν κατάγειν Cephallenia, and certain Acarnaπλεύσαντας, καὶ αὐτὸς ἐπικούρους τιnian towns. νας προσεμισθώσατο ήρχον δε της στρατίας Ευφαμίδας τε ο Αριστωνύμου και Τιμόξενος ο 2 Τιμοκράτους καὶ Εύμαχος ὁ Χρύσιδος. καὶ πλεύσαντες κατήγαγον και της άλλης 'Ακαρνανίας της περί θάλασσαν έστιν α χωρία βουλόμενοι προσποιήσασθαι καὶ πειραθέντες, ὡς οὐκ ἐδύναντο. 2 απέπλεον έπ' οίκου. σχόντες δ' έν τω παράπλω ές Κεφαλληνίων και απόβασιν ποιησάμενοι ές την Κρανίων γην, απατηθέντες υπ' αυτών έξ όμολογίας τινός ἄνδρας τε ἀποβάλλουσι σφῶν αὐτῶν, έπιθεμένων απροσδοκήτοις των Κρανίων, καὶ βιαιότερον αναγαγόμενοι εκομίσθησαν επ' οίκου.

34. Έν δὲ τῷ αὐτῷ χειμῶνι οἱ ᾿Αθηναῖοι τῷ πατρίῳ νόμῳ χρώ; μενοι δημοσία ταφὰς ἐποιή-

³³, 2. ήδύναντο M.

σαντο των έν τωδε τω πολέμω πρώτων αποθανόντων τρόπω τοιωδε. τὰ μεν όστα Description of 2 the Public Funπροτίθενται των απογενομένων πρό- eral at Athens at the close of the τριτα σκηνην ποιήσαντες, και έπι- campaign. φέρει τω αυτού έκαστος ήν τι βούληται. έπειδαν δε ή εκφορά ή, λάρνακας κυπαρισσίνας 3 άγουσιν αμαξαι φυλής εκάστης μίαν ένεστι δε τά οστά ής εκαστος ην φυλής. μία δε κλίνη κενή φέρεται εστρωμένη των άφανων, οι αν μη εύρεθώσιν ες αναίρεσιν. Ευνεκφέρει δε ο βουλόμενος 4 και αστών και ξένων, και γυναίκες πάρεισιν αί προσήκουσαι έπι τον τάφον ολοφυρόμεναι. τι- 5 θέασιν ούν ές το δημόσιον σήμα, ο έστιν έπὶ τοῦ καλλίστου προαστείου της πόλεως, και αιεί έν αυτώ θάπτουσι τους έκ των πολέμων πλήν γε τους εν Μαραθώνι εκείνων δε διαπρεπή την αρετήν κρίναντες αυτού και τον τάφον εποίησαν. επειδάν 6 δε κρύψωσι γη, ανήρ ηρημένος ύπο της πόλεως ος αν γνώμη τε δοκή μη αξύνετος είναι και αξιώσει προήκη, λέγει έπ' αὐτοῖς ἔπαινον τὸν πρέποντα: μετά δε τούτο απέρχονται. ώδε μεν θάπτουσι 7 και δια παντός του πολέμου, οπότε ξυμβαίη αὐτοίς, έχρωντο τω νόμω. έπὶ δ' οὖν τοῖς πρώτοις τοῖσδε 8 Περικλής ο Ξανθίππου ηρέθη λέγειν. καὶ ἐπειδη καιρός ελάμβανε, προελθών από του σήματος

^{34, 1.} πρώτων Cobet for MSS. πρώτον. Cf. § 8.

^{3.} ol &v ... dvaipeouv bracketed by Herw.

 [[]έν] Μαραθῶνι Herw., but cf. Aristoph. Εq. 785, ἴνα μὴ τρίβης τὴν ἐν Σαλαμῖνι.

^{6.} προήκει ΜΤ, προσήκει ΑΒΕ.

έπὶ βῆμα ὑψηλὸν πεποιημένον, ὅπως ἀκούοιτο
FUNERAL ORA- ὡς ἐπὶ πλεῖστον τοῦ ὁμίλου, ἔλεγε
τοιάδε.
τοιάδε.

I. (a) Προοί-35. "Οι μεν πολλοι των ενθάδε prov, to whole speech. He does είρηκότων ήδη επαινούσι τον προσnot approve the custom of makθέντα τῶ νόμω τὸν λόγον τόνδε, ὡς ing a speech, for (1) The deeds of καλον επί τοις εκ των πολέμων θαπthe fallen need no praise (§ 1), (2) It is very hard τομένοις αγορεύεσθαι αὐτόν. ἐμοὶ to satisfy the listeners (§ 2). Still, he must δ' άρκουν αν εδόκει είναι ανδρων αγαθων έργω γενομένων έργω καὶ δηλοῦconform to the rule, and do his best (§ 3). σθαι τὰς τιμάς, οξα καὶ νῦν περὶ τὸν τάφον τόνδε δημοσία παρασκευασθέντα δράτε, καὶ μη ἐν ἐνὶ ἀνδρὶ πολλων ἀρετὰς κινδυνεύεσθαι 2 εὖ τε καὶ χείρον εἰπόντι πιστευθήναι. χαλεπον γαρ το μετρίως είπειν εν ω μόλις και ή δόκησις της άληθείας βεβαιούται. ό τε γάρ ξυνειδώς καί εύνους ακροατής ταχ' αν τι ενδεεστέρως προς α Βούλεταί τε καὶ ἐπίσταται νομίσειε δηλούσθαι, ο τε άπειρος έστιν à καὶ πλεονάζεσθαι, [διὰ Φθόνον εί τι ύπερ την έαυτου φύσιν ακούοι.

^{8.} καιρον ἐλάμβανε AB, preferred by Dobree.

³⁵, 1. πιστευθῆναι is bracketed by Herw., but an annotator would have written πιστεύεσθαι. Herbst also brackets (Jahr. für Phil. 119, p. 536).—όῖα and τὲ καὶ Μ.—ἀγορεύεσθαι [αὐτόν] Dobree, Herw.: [ἀγορεύεσθαι αὐτόν] Badham.

^{2. [}διὰ φθόνον] Pericles merely says here that the inexperienced think anything which exceeds their own powers exaggerated, and afterwards, in μέχρι γὰρ κ.τ.λ., goes on to explain why.—μέχρι γὰρ ... ὧν ἤκουσε, quoted by Dion. Hal. ad Απιπαευπ, c. 9.—τῷ δ' ὑπερβάλλοντι ... ἀπεστοῦσιν, quoted by Dion. Hal. l.c.—αὐτὸν for αὐτῶν ABCG.

μέχρι γὰρ τοῦδε ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ετέρων λεγόμενοι, ἐς ὅσον ἃν καὶ αὐτὸς ἔκαστος οἴηται ἰκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσεν τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦσιν. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη 3 ταῦτα καλῶς ἔχειν, χρὴ καὶ ἐμὲ ἐπόμενον τῷ νόμφ πειρᾶσθαι ὑμῶν τῆς ἐκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλεῖστον.

36. *Αρξομαι δε από των προγόνων πρώτον δίκαιον γὰρ αὐτοῖς καὶ πρέπον δὲ ἄμα (b) **Προοί**έν τω τοιωδε την τιμην ταύτην της μιον το Πίστις μνήμης δίδοσθαι. την γάρ χώραν αίεὶ (1) ξπαινος τῶν οί αυτοι οικούντες διαδοχή των έπι- προγόνων, (2) Exausos Two γιγνομένων μέχρι τοῦδε έλευθέραν δί πατέρων, (3) Emairos Tür αρετήν παρέδοσαν. και έκεινοί τε άξιοι έπαίνου καὶ έτι μαλλον οἱ πατέρες lead Pericles to Emalvos Ths ήμων κτησάμενοι γάρ προς οίς έδέπολιτείας και ξαντο όσην έχομεν άρχην οὐκ ἀπόνως τῶν τρόπων (= Πίστις A). ήμεν τοις νυν προσκατέλιπον. τὰ δὲ πλείω [αὐτῆς] αὐτοὶ ἡμεῖς οίδε οἱ νῦν ἔτι ὅντες μάλιστα έν τη καθεστηκυία ήλικία έπηυξήσαμεν, καὶ την πόλιν τοῖς πάσι παρεσκευάσαμεν καὶ ές

36, 3. [αὐτῆs] I bracket, and render τὰ πλείω 'for the rest,' adverbially. Cf. Eur. I. T. 1233, τὰλλα δ' οὐ λέγουσ' ὁμως | τοῖς τὰ πλείου' εἰδόσιν θεοῖς σοί τε σημαίνω, θεά. Cl. and Sta. take πλείω in comparative sense, to which H. Kraz, die drei Reden des P., objects. The explanation of τὰ πλείω comes in the following words.

πόλεμον καὶ ἐς εἰρήνην αὐταρκεστάτην. ὧν ἐγὼ 4
τὰ μὲν κατὰ πολέμους ἔργα, οῖς ἔκαστα ἐκτήθη.

η εἴ τι αὐτοὶ η οἱ πατέρες ἡμῶν βάρβαρον η Ελληνα [πόλεμον] ἐπιόντα προθύμως ἡμυνάμεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἐάσω ἀπὸ ΙΙ. Πρόθεσις, δὲ οἶας τε ἐπιτηδεύσεως ἤλθομεν ἐπὶ leading up to αὐτὰ καὶ μεθ' οἵας πολιτείας καὶ τρόπων ἐξ οἵων μεγάλα ἐγένετο, ταῦτα δηλώσας πρῶτον εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων ἐπί τε τῷ παρόντι οὐκ ἄν ἀπρεπη λεχθηναι αὐτὰ καὶ τὸν πάντα ὅμιλον καὶ ἀστῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν ἐπακοῦσαι. 37. χρώμεθα γὰρ

III. Πίστις—
consisting of

Δ. έπαινος τῆς
πολιτείας καὶ
τῶν τρόπων (c.
37-41),
Β. έπαινος τῶν

Β. ἔπαινος τῶνἀποθανόντων(c. 42).

c. παραίνεσις(c. 43-45).

A. 1. πολιτεία (c. 37, § 1) praise of Athenian democracy. πολιτεία οὐ ξηλούση τοὺς τῶν πέλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοὶ ὅντες τινὶ ἡ μιμούμενοι ἐτέρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ολίγους ἀλλ' ἐς πλείονας οἰκεῖν δημοκρατία κέκληται μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὡς ἔκαστος ἔν τῷ εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἡ ἀπὸ ἀρετῆς προτιμᾶται,

4. [πόλεμον] Dobree, Cobet and others. Haase πολέμων, adopted by Sta., Cr., Bh.—ἡλθον CEGMT, Dion. Hal. Ars Rhet. c. 9.—ἐπακοῦσαι αὐτῶν C, Dion. Perhaps αὐτῶν should be bracketed.

37, l. ἀλλ' ἐς πλείονας bracketed by Herw. —οἰκεῖν] In CG over ol is written ἡ in later hand, and ἤκειν is read in inferior MSS., and preferred by Herw. and Bh. So also Döderlein, Interpret. orat. funeb., who makes τὸ κράτος, taken from δημοκρατία, the subject of ἤκειν.—ἀφανίαι Μ.—ἀπὸ μέρους] ἀπὸ γένους Herw.—ἔχων δὲ] ἐ. γέ Reiske, Francken, Herw.—The last sentence is quoted by Dion. Hal. ad Ammaeum, c. 4.

ούδ' αὖ κατὰ πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι την πόλιν, αξιώματος αφανεία κεκώ- 2. τρόποι (c. 37 λυται. ἐλευθέρως δὲ τά τε πρὸς τὸ (a) Every (a) Every man 2 may do as he κοινον πολιτεύομεν και ές την προς chooses (\$ 2). άλλήλους των καθ' ήμέραν επιτηδευμάτων υποψίαν, ου δι όργης τον πέλας, εί καθ' ήδονήν τι δρά, έχοντες, οὐδε άξημίους μέν, λυπηράς δε τη όψει άχθηδόνας προστιθέμενοι. άνεπαχθώς (b) But our lib- 3 δε τὰ ιδια προσομιλοῦντες τὰ δημόσια lead us to despise the laws [δια δέος] μαλιστα ου παρανομούμεν, (3). των τε αιεί εν άρχη όντων ακροάσει και των νόμων καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὡφελία των αδικουμένων κείνται και όσοι άγραφοι όντες αισχύνην όμολογουμένην φέρουσι.

38. Καὶ μὴν καὶ τῶν πόνων πλείστας αναπαύλας τη γνώμη επορισάμεθα, άγωσι μέν γε (c) The splendour of public καὶ θυσίαις διετησίοις νομίζοντες, ίδίαις festivals and the elegance of our δε κατασκευαίς ευπρεπέσιν, ων καθ' homes rob life of ημέραν ή τέρψις το λυπηρον εκπλήσennui (c. 38 § 1). σει έπεσέρχεται δε δια μέγεθος της πόλεως εκ 2 πάσης γης τὰ πάντα, καὶ ξυμβαίνει (d) All desirable things that other ημίν μηθέν οικειστέρα τη απολαύσει τα lands produce are sent to us αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι

ὑποψίαν] Madvig ἔποψίν, Badham and Reifferscheid ἀνυποψίαν. Van der Mey defends the text.—προτιθέμενοι Badham and Herw.

^{3.} διὰ δέος μάλωτα bracketed by Döderlein, who places διὰ δέος before τῶν νόμων. Campe thinks διὰ δέος either a gloss or a blunder for an adverb corresponding to ἀνεπαχθῶς. Badham also brackets διὰ δέος.

η και τὰ τῶν ἄλλων ἀνθρώπων. 39. διαφέρομεν δε και ταις των πολεμικών μελέταις (e) What a contrast between us των έναντίων τοίσδε. τήν τε γάρ and the Spartan character ! (c. πόλιν κοινήν παρέχομεν και ούκ έστιν a. There is no ότε ξενηλασίαις απείργομέν τινα ή mystery about our resources: μαθήματος ή θεάματος, ο μη κρυφθέν anyone may see, for we trust not αν τις των πολεμίων ίδων ωφεληθείη, to force or fraud. but to courage πιστεύοντες ου ταις παρασκευαίς τὸ (§ 1). B. Yet our πλέον και απάταις η τω αφ' ημών courage, which is at least equal αὐτῶν ἐς τὰ ἔργα εὐψύχω καὶ ἐν to theirs, is not the result of a ταίς παιδείαις οι μεν επιπόνω ασκήσει rigorous and oppressive training εύθύς νέοι όντες τὸ ανδρείον μετέρ-(88 1-4). χονται, ήμεις δε άνειμένως διαιτώμενοι ούδεν ήσσον 2 έπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν. τεκμήριον δέ ούτε γαρ Λακεδαιμόνιοι καθ' εαυτούς, μετα πάντων δ' ές την γην ημών στρατεύουσι, την τε των πέλας αὐτοὶ ἐπελθόντες οὐ χαλεπως ἐν τῆ άλλοτρία τους περί των οἰκείων αμυνομένους 3 μαχόμενοι τὰ πλείω κρατούμεν. άθρόα τε τη δυνάμει ήμων οὐδείς πω πολέμιος ενέτυχε δια την

39, l. έπὶ τοὺς Ισοπαλεῖς κ. MSS., but Usener proposes ἐπὶ τοὺς κινδύνους Ισοπαλεῖς χωροῦμεν, followed by Cr., while Rauchenstein and Herw, place Ισοπαλεῖς before ἐπὶ.

2. καθ' ἐαυτούs] MSS. καθ' ἐκάστους, corr. by Cobet. Valla translates per se tantum, i.e. he found ἐαυτούς. Sauppe cuts out Λακεδαιμόνιοι. This depends on the interpretation of αὐτοὶ below.—At τεκμήριον begins p. 40 in M, i.e. the manus recentior. Intr. p. xxii.—οὅτε γὰρ Λακ. ⟨εἶκομεν οὐ⟩ καθ' ἐκάστους Döderlein.

άθρόα τε] Sta. άθρόα δè, but see note. For spelling, see c.
 \$2.

του ναυτικού τε αμα επιμέλειαν και την εν τη γη έπὶ πολλά ημών αὐτων ἐπίπεμψιν ην δέ που μορίω τινὶ προσμείξωσι, κρατήσαντές τε τινάς ήμων πάντας αυχούσιν απεωσθαι, και νικηθέντες ύφ' άπάντων ήσσησθαι. καίτοι εί ραθυμία μάλλον 4 η πόνων μελέτη και μη μετά νόμων το πλείον η τρόπων ανδρείας εθέλομεν κινδυνεύειν, περιγίγνεται ήμεν τοις τε μέλλουσιν άλγεινοις μη προκάμνειν, καὶ ές αὐτὰ έλθοῦσι μη ἀτολμοτέρους τῶν αἰεί μοχθούντων φαίνεσθαι, καὶ έν τε τούτοις την πόλιν άξιαν είναι θαυμάζεσθαι και έτι έν άλλοις.

40. Φιλοκαλούμεν γάρ μετ' εὐτελείας και φιλοσοφούμεν άνευ μαλακίας πλούτω τε έργου μαλλον καιρώ η λόγου pleasures and privileges of life. όμολογείν τινὶ αἰσχρόν, ἀλλά μη δια- c. 40. φεύγειν έργω αίσχιον. ένι τε τοίς αὐτοίς οικείων αμα και πολιτικών επιμέλεια, καὶ ἐτέροις (ἔτερα) προς ἔργα τετραμ-

(f) Moreover, at Athens men enresults of this.

(1) Causesa. Our taste 2 is pure, and our cultivation of the intellect, so far from decreasing,

^{4.} ἐθέλοιμεν BFGM, Shil., Pp., Dion. Hal. ad Ammaeum. c. 12. ἐθέλομεν ACE, Sta., Cl., Ste., Herw., Cr.-[ἀνδρείαs] Herw., with Badham; ανδρείως Döderlein. - ατολμηροτέροις Dion. Hal. l.c. -- φαίνεσθαι. Kal έν τούτοις Weidner and Sta. inserting of mai or roultw after delar.

^{40, 1.} ομολογείν τινι] m omits τινι.

^{2.} ένι] ABEFmT έν. - έτερα Cl., Sta., Cr.] MSS. έτέροις, retained by Shil., Ste., Bh.: ἐτεροῖα Herw.: σφέτερα Badham. Dobree brackets οlκείων ... έτέροις, and reads τρεπομένοις for τετραμμένοις. Kraz combats the change to έτερα. - [αὐτοί] Linwood. - ένθυμούμεθα όρθῶς] Döderlein places όρθῶς after προδιδαχθήναι, to which Campe objects.

increases our manliness (§ 2). B. At the same timeall take part in public life, and all discuss that which when carried out is to affect all (§ 2). (2) Results-

7. Ours is the highest form of patriotism - to sacrifice advantages with full knowledge

3 their value (§ 3). δ. Our magnanimity towards others secures us true friends (§ 4).

μένοις τὰ πολιτικά μη ἐνδεῶς γνῶναι μόνοι γάρ τόν τε μηδέν τωνδε μετέχοντα οὐκ ἀπράγμονα ἀλλ' ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ήτοι κρίνομέν γε η ενθυμούμεθα ορθώς τὰ πράγματα, ού τους λόγους τοις έργοις βλάβην ήγούμενοι, άλλά μη προδιδαχθήναι μαλλον λόγω πρότερον η επί α δεί έργω έλθειν. διαφερόντως γάρ δη καί τόδε έχομεν ώστε τολμάν τε οι αὐτοί μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν εκλογίζεσθαι ὁ τοῖς ἄλλοις ἀμαθία μεν θράσος, λογισμὸς δὲ ὄκνον φέρει. κράτιστοι δ' αν την ψυχήν δικαίως κριθείεν οι τά τε δεινά και ήδέα σαφέστατα γιγνώσκοντες καὶ διὰ ταῦτα μη ἀπο-

- 4 τρεπόμενοι έκ των κινδύνων. και τα ές αρετήν ενηντιώμεθα τοις πολλοις ου γάρ πάσχοντες εδ άλλα δρώντες κτώμεθα τους φίλους. Βεβαιότερος δε ο δράσας την χάριν ώστε οφειλομένην δι' εύνοίας ω δέδωκε σώζειν ο δ' αντοφείλων αμβλύε τερος, είδως ούκ ές χάριν, άλλ' ές οφείλημα την
- αρετήν αποδώσων. και μόνοι οι του ξυμφέροντος μαλλον λογισμώ η της έλευθερίας τώ πιστώ
 - 3. δ τοις άλλοις—άμαθία μέν θράσος (sic) Bh., and Herw.—[έκ] Herw.
 - 4. ένηντιώμεθα. For the form, see Rutherford, New Phryn. p. 81, Cobet, Mnem. III. p. 297, Hesych, s.v. hurlagev. The form given in MSS., ἡναντιώμεθα, is later than Thuc. —σψζειν] On the orthography, see Stahl, Quaest. Gram. p. 37, Meisterhans, p. 142.-For ωστε Döderlein reads ως δή.-άλλ' ως δφείλημα Sta. : [ές] γάριν ... [ές] δφείλημα Herw.

άδεως τινα ωφελούμεν. 41. ξυνελών τε λέγω τήν τε πάσαν πόλιν της Έλλάδος παίδευ- (g) Summing up the ξπαινον τῶν σιν είναι και καθ' έκαστον δοκείν αν τρόπων (c 41). a. Athens is a μοι τον αὐτον ἄνδρα παρ' ἡμῶν ἐπὶ pattern to all Greece; it is no πλείστ' αν είδη καὶ μετά χαρίτων μάidle boast to sav λιστ' αν εύτραπέλως το σωμα αυταρκες that her citizens are the most acπαρέγεσθαι. καὶ ώς οὐ λόγων ἐν τῶ complished men 2 on earth. Every land and sea tesπαρόντι κόμπος τάδε μάλλον η έργων tify to it (§§ 1-4). έστιν άλήθεια, αὐτή ή δύναμις της β. For such a land no wonder πόλεως, ην από τωνδε των τρόπων that men are ready to die! έκτησάμεθα, σημαίνει μόνη γάρ των (\$ 5). νύν ακοής κρείσσων ές πείραν έρχεται και μόνη ούτε τω πολεμίω [επελθόντι] αγανάκτησιν έχει ύφ' οΐων κακοπαθεί, ούτε τω ύπηκόω κατάμεμψιν ώς οὐχ ὑπ' ἀξίων ἄρχεται. μετὰ μεγάλων δὲ 4 σημείων καὶ οὐ δή τοι αμάρτυρόν γε την δύναμιν παρασχόμενοι τοίς τε νύν και τοίς έπειτα θαυμασθησόμεθα (καὶ οὐδεν προσδεόμενοι οὕτε 'Ομήρου επαινέτου ούτε όστις έπεσι μεν το αυτίκα

41, 1. παρ' ἡμῶν for π. ἡμῶν Cobet and Herw.—Over είδη is written ἡδὸ in m, and for πλείστα m has πλείστον.—μετὰ χαρίτων is bracketed by Badham and Herw.

3. Döderlein reads τ φ πολεμί φ ... τ φ ὑπηκό φ : Herw., after Badham, who first bracketed έπελθόντι, reads τ $\hat{\varphi}$ πολέμια παθόντι: Cobet τ $\hat{\varphi}$ [πολεμί φ] παθόντι: Dobree τ $\hat{\varphi}$ [πολεμί φ] έπελθόντι: Haase τ $\hat{\varphi}$ πολεμί φ ἀπελθόντι. I follow Ste.

4. οὐτε Ὁμήρου κ.τ.λ.] Döderlein reads οὐτε ἐπαινέτου οὐτε Ομήρου ὅστις. I place καὶ ... βλάψει in a parenthesis, because ἀλλά ... καταναγκάσαντες is opposed to οὐ δή τοι ... παρασχόμενοι. Sta. brackets καὶ with Cobet.—καλῶν τε κάγαθῶν Herw., Sta., Cr., for MSS. κακῶν τε κάγ.

τέρψει, των δε έργων την υπόνοιαν η αλήθεια βλάψει), άλλά πάσαν μεν θάλασσαν καὶ γῆν έσβατον τη ημετέρα τόλμη καταναγκάσαντες γενέσθαι, πανταχού δε μνημεία καλών τε καγαθών 5 αΐδια ξυγκατοικίσαντες. περί τοιαύτης οὖν πόλεως

οίδε τε γενναίως δικαιούντες μη άφαιρεθήναι αυτήν μαχόμενοι έτελεύτησαν, καὶ τῶν λειπομένων πάντα τινα είκος εθέλειν ύπερ αυτης κάμνειν.

firm my words.

B. (See c. 37). The Fallen, by 42. διὸ δη καὶ εμήκυνα τὰ περὶ τῆς their death, conπόλεως, διδασκαλίαν τε ποιούμενος μή we must not weep for them, περὶ ἴσου ἡμίν είναι τὸν ἀγῶνα καὶ but praise them for their heroic οἶς τῶνδε μηδεν ὑπάρχει ὁμοίως, καὶ την ευλογίαν αμα εφ' οίς νυν λέγω

- 2 φανεράν σημείοις καθιστάς. καὶ εἴρηται αὐτης τὰ μέγιστα α γαρ την πόλιν υμνησα, αι τωνδε καί των τοιωνδε άρεται εκόσμησαν, και ούκ αν πολλοίς των Ελλήνων ισόρροπος ώσπερ τωνδε ο λόγος τω έργω φανείη. δοκεί δέ μοι δηλούν ανδρός αρετήν πρώτη τε μηνύουσα και τελευταία βεβαι-3 ούσα ή νῦν τῶνδε καταστροφή. καὶ γὰρ τοῖς τάλλα χείροσι δίκαιον την ές τους πολέμους ύπερ της πατρίδος ανδραγαθίαν προτίθεσθαι αγαθώ γάρ κακὸν ἀφανίσαντες κοινῶς μάλλον ὡφέλησαν 4 ή εκ των ιδίων εβλαψαν. τωνδε δε ούτε πλούτω τις την έτι απόλαυσιν προτιμήσας εμαλακίσθη
 - 42, 1. This § is quoted by Dion. Hal. Ars. Rhet. He omita ouolws.
 - 2. οὄκ ἄν πολλοῖς] Ste. proposes οὐκ ἄν (ἐν) πολλοῖς. —τῷ ἔργψ is Dobree's correction of MSS. τῶν ἔργων, adopted by Herw.
 - 4. την έτι απόλαυσιν. ΜΤ omit έτι. πλούτω ABM, πλούτου

οὔτε πενίας ἐλπίδι, ὡς κᾶν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες καὶ κινδύνων ἄμα τύνδε κάλλιστον νομίσαντες ἐβουλήθησαν μετ' αὐτοῦ τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργφ δὲ περὶ τοῦ ἤδη ὁρωμένου σφίσιν αὐτοῖς ὰξιοῦντες πεποιθέναι, καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν κάλλιον ἡγησάμενοι ἡ τὸ ἐνδοντες σῷζεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἔφυγον, τὸ δ' ἔργον τῷ σώματι ὑπέμειναν, καὶ δι' ἐλαχίστου καιροῦ τύχης, ἄμα ἀκμῆ τῆς δόξης μᾶλλον ἡ τοῦ δέους, ἀπηλλάγησαν.

43. Καὶ οίδε μεν προσηκόντως τη πόλει τοιοίδε εγένοντο τους δε λοιπούς χρη ασφαλεστέραν

CEG, -πενία [ελπίδι] Badham. - μετ' αύτοῦ om. by Dion. Hal. ad Am, c. 16. - των δε εφιεσθαι] So H. Kraz, die drei Reden des P., Ste., Bh., with the MSS. But Pp. proposed άφίεσθαι, which all other recent edd, accept. Kraz sees in ἐφίεσθαι a subtle irony which I do not discover. But the MSS. reading is far preferable to άφιεσθαι. - έν αὐτῷ τὸ ἀμύνεσθαι] For τὸ Sta. and Kraz read \(\tilde{\pi} \) with Dion. Hal, ad Am. c. 16 (who also omits ral before er), but there is an antithesis between άμύνεσθαι and ένδόντες, as between παθείν and σψζεσθαι.κάλλιον is Dobree's corr. of Mss. μάλλον, accepted by Herw., Ste., Cr.: but Rauchenstein proposes μάλλον ἡγήσαμενοι ώφελήσειν, comparing § 3; Badham retains μάλλον ήγησ., and alters έν αὐτώ above to έαυτών. - μάλλον ή τοῦ δέους bracketed by Herw., who for τύχης reads ψύχης. Kr. suggests relieving this difficult sentence of καιρού, and C. Ziegler also wishes to remove τύχης. Ste. proposes taking δι' έλαγίστου alone, and to join καιρού τύχης to της δόξης (expectation) μάλλον ή του δέους. See note.

μεν εύχεσθαι, ατολμοτέραν δε μηδεν αξιούν την ές τους πολεμίους διάνοιαν έχειν, σκο-C. (See c. 37). λόγος προπούντας μη λόγω μόνω την ωφελίαν τρεπτικός. Εχ. πουν ας της προς οὐδὲν χείρον αὐτοὺς κοιταίτου to the $(ην \{τί\} αν τις προς οὐδὲν χείρον αὐτοὺς$ wise. A soldier's ύμας είδότας μηκύνοι, λέγων ὅσα ἐν τω τούς πολεμίους αμύνεσθαι αγαθά (c. 43). ένεστιν:) άλλα μαλλον την της πόλεως δύναμιν καθ' ημέραν έργω θεωμένους καὶ εραστάς γιγνομένους αυτής, και όταν ύμιν μεγάλη δόξη είναι, ένθυμουμένους ότι τολμώντες καὶ γιγνώσκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυνόμενοι ἄνδρες αυτά εκτήσαντο, και όπότε και πείρα του σφαλείεν, ούκ ούν καὶ την πόλιν γε της σφετέρας άρετης άξιούντες στερίσκειν, κάλλιστον δε έρανον αυτή ? προϊέμενοι. κοινή γάρ τὰ σώματα διδόντες ίδία τον αγήρων έπαινον ελάμβανον και τον τάφον έπισημότατον, οὐκ ἐν ὧ κείνται μάλλον, ἀλλ' ἐν δ ή δόξα αὐτῶν παρὰ τῷ ἐντυχόντι αἰεὶ καὶ λόγου και έργου καιρώ αιείμνηστος καταλείπεται. 3 ανδρών γαρ επιφανών πάσα γη τάφος και ού στηλών μόνον εν τη οίκεία σημαίνει επιγραφή, άλλα και έν τη μη προσηκούση άγραφος μνήμη παρ' έκάστω της γνώμης μαλλον η του έργου

⁴³, l. τὴν εἰς τοὺς π. Μ.—ἀφελείαν Μ.—ἡν τὶ ἄν τις. So Kr., Badham, Herw. for ἡν ἄν τις.—ὅτ' ἄν Μ.—τοῦ σφαλείησαν Μ.—οὐκ οὖν, non ideo, Cl., Ste., Sta., for οὔκουν MSS.: Herw. brackets καὶ.

^{3.} Badham, followed by Herw., brackets σημαίνει.—ἐπιγραφῆι Μ.—Badham reads παρ' ἐκάστων τῆ γνώμη and brackets ή τοῦ ἔργου.—ἄγραφος μνήμηι Μ.—παρεκάστωι Μ.

ἐνδιαιτᾶται. οῦς νῦν ὑμεῖς ξηλώσαντες καὶ τὸ 4 εὕδαιμον τὸ ἐλεύθερον, τὸ δὲ ἐλεύθερον τὸ εὕψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολεμικοὺς κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον 5 ἀφειδοῖεν ἄν τοῦ βίου, οῖς ἐλπὶς οὐκ ἔστ' ἀγαθοῦ, ἀλλ' οἶς ἡ ἐναντία μεταβολὴ ἐν τῷ ξῆν ἔτι κινδυνεύεται καὶ ἐν οῖς μάλιστα μεγάλα τὰ διαφέροντα, ἤν τι πταίσωσιν. ἀλγεινοτέρα γὰρ ἀνδρί 6 γε φρόνημα ἔχοντι ἡ [ἐν τῷ] μετὰ τοῦ μαλακισθῆναι κάκωσις ἡ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἄμα γιγνύμενος ἀναίσθητος θάνατος.

44. Διόπερ καὶ τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ ὀλοφύρομαι μᾶλλον ἡ παραμυθήσομαι. ἐν πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τραφέντες τὸ δ΄ εὐτυχές, οἱ ᾶν τῆς εὐπρε-

^{4.} παροράσθε for περιοράσθε Badham and Herw.

^{5. [}év] ols Kr., Herw.

 [[]ἐν τῷ] So all recent edd., and some fairly old. ἐν τῷ
 Abresch, Gottl., Bekker; ἐν τῷ [μετὰ τοῦ] Shil.

^{44, 1.} Διόπερ ... παραμυθήσομαι, quoted by Dion. Hal. Ars. Rhet.— όλυφυροῦμαι Steph., Cobet, Herw.— ἐπίστανται τραφέντες τόδ' εὐτυχές (sc. ἀν) Abresch, Polle., τραφέντες, τὸ δ' εὐτυχές Cr.—καὶ ὡς κ.τ.λ., for καὶ οἰς, Cl.: καὶ οἰς ἀν εὐδαιμονῆσαὶ τε ... καὶ εὐ τελευτῆσαι (as Poppo for MSS. ἐντελευτῆσαι) ξυμμετρηθή Herbst, N. Jahrb. für Phil. 119, p. 536. For ἐντελευτῆσαι Cl. proposed ἐναλγῆσαι or ἐλλυπηθῆναι, against which Kraz, N. Jahrb. 113. p. 111, defends the MSS. word. ἐναδημονῆσαι ... καὶ ἐνευτυχῆσαι Μ. Schmidt, Rhein. Mus. 27, p. 482. Sta. formerly read εὐ τελευτῆσαι, but now ἐντελευτῆσαι [ἡ εὐδαιμονία] ξυνεμετρήθη. I follow Herw. in the text, as does Ste., who however reads ὁλίγοις for οἰς. 'Chacun presque à la sienne' says Cr.

πεστάτης λάχωσιν, ωσπερ οίδε μέν νῦν τελευτής. ύμεις δε λύπης, και οίς ενευδαιμονήσαι 2. λόγος παρατε ο βίος ομοίως καὶ ένταλαιπωρήσαι μυθητικός. Consolation (c. 44, ξυνεμετρήθη. χαλεπον μέν οῦν οἶδα 2 45): (a) to the pa-{μη} ποθείν ον, ων καὶ πολλάκις έξετε rents of the falύπομνήματα έν άλλων εύτυχίαις, αίς a. in general (c. 44, §§ 1, 2). ποτε καὶ αὐτοὶ ἡγάλλεσθε καὶ λύπη B. to those who can hope for ούχ ὧν ἄν τις μὴ πειρασάμενος ἀγαθῶν other sons (§ 3). y. to those who στερίσκηται, άλλ' οδ αν έθας γενόcannot hope for 3 others (§ 4). μενος άφαιρεθη. καρτερείν δε χρη και άλλων παίδων έλπίδι οις έτι ήλικία τέκνωσιν ποιείσθαι ιδία τε γάρ των ούκ όντων λήθη οί έπιγιγνόμενοι τισιν έσονται, και τη πόλει διχόθεν, έκ τε του μη έρημουσθαι και ασφαλεία, ξυνοίσει ου γάρ οδόν τε ισον τι ή δίκαιον βουλεύεσθαι οἱ ἄν μη καὶ παίδας ἐκ τοῦ ὁμοίου παρα-4 βαλλόμενοι κινδυνεύωσιν. όσοι δ' αξ παρηβήκατε. τόν τε πλείονα κέρδος ον ηθτυχείτε βίον ήγεισθε καὶ τόνδε βραχύν έσεσθαι, καὶ τη τωνδε εὐκλεία κουφίζεσθε. το γαρ φιλότιμον αγήρων μόνον, καὶ ούκ ἐν τῷ ἀχρείω τῆς ἡλικίας τὸ κερδαίνειν, ωσπερ τινές φασι, μάλλον τέρπει, άλλα το τιμάσθαι. 45. Παισί δ' αὖ, ὅσοι τῶνδε πάρεστε,

^{2. {}μή} ποθεῖν ὅν] MSS. οἰδα πείθειν ὅν. See Intr. p. xlii. Madvig ἀπαθεῖν: Reifferscheid πένθειν: Ste. οἰδ' ἀπαλγεῖν.— πειρασόμενος M and all good MSS. So Shil. and Kraz.— ἀφαιρεθείη ABEM, and Cl.: Shil. points out the cause of the error.

^{3.} γάρ τε MSS. corrected by Kr. and all subsequent edd.— ωσπερ τινὲς φασί Μ.

paid with deeds

ή αδελφοίς όρω μέγαν τον αγώνα, [τον γαρ ούκ

οντα απας είωθεν επαινείν και μόλις (b) to the sons αν καθ' ύπερβολην άρετης ούχ όμοιοι the fallen (c. 45, άλλ' ολίγω χείρους κριθείτε. φθόνος (c) to the widows of the falγαρ τοις ζώσι προς το αντίπαλον, το len (\$ 2). δε μη εμποδών ανανταγωνίστω εύνοία τετίμηται. εί δέ με δεί και γυναικείας τι άρετης όσαι νῦ ἐν 2 χηρεία έσονται μνησθήναι, βραχεία παραινέσει άπαν σημανώ. της τε γάρ ύπαρχούσης φύσεως μη γείροσι γενέσθαι ύμιν μεγάλη ή Ιν. Έπιλογος. The tribute of δόξα, και ής αν έπ' ελάχιστον άρετης words is paid. but deeds are reπέρι ή ψόγου έν τοις άρσεσι κλέος ή.

(cf. I.), 46. Εξρηται καὶ έμοὶ λόγω κατά (1) by this pub-lic funeral; τον νόμον όσα είχον πρόσφορα, καὶ (2) by the main-tenance of the έργω οι θαπτόμενοι τὰ μεν ήδη κεκόσ- orphane. μηνται, τὰ δὲ αὐτῶν τοὺς παίδας τὸ ἀπὸ τοῦδε δημοσία ή πόλις μέχρι ήβης θρέψει, ωφέλιμον

45. 1. τον γάρ ούκ όντα ... είωθεν έπαινεῖν is bracketed by Cl., Wilamowitz, and Ste., whom, in spite of Sta., I follow, feeling no doubt that this sententious remark, which has no bearing on the preceding words, and is badly expressed, is a gloss to explain τὸ μὴ ἐμποδών κ.τ.λ. Junghahn and Ste. see a contradiction here to c. 35, 2. Though not accepting Sörgel's remarks on amas, I, with him, see no such contradiction. See note on c. 35, 2. [N. Jahrb. 111, p. 678; 117, p. 359, and elsewhere in same vol.; Rhein. Mus. 28, p. 183.]δμοιοι M. -κριθείητε M. -τοις ζώσι is bracketed by Cl., Herw., retained by Bh., Sta. It is required. - πρός των ἀντιπάλων Cr., who also suggests πρὸς τοῦ ἀντιπάλου, but the MSS. reading is far more forcible. παρά τὸ ά. Wilamowitz. - έμποδῶν Μ.

46, 1. elonras kal é kal épol M, error in going fr. p. 41 to p. 42.

στέφανον τοισδέ τε καὶ τοῖς λειπομένοις τῶν τοιῶνδε ἀγώνων προτιθεῖσα ἄθλα γὰρ οῖς κεῖται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἄνδρες ἄριστοι 2 πολιτεύουσι. νῦν δὲ ἀπολοφυράμενοι ὃν προσήκει ἕκαστος ἀποχωρεῖτε."

47. Τοιόσδε μεν ο τάφος εγένετο εν τῷ χειμῶνι SECOND YEAR OF τούτῷ καὶ διελθόντος αὐτοῦ πρῶτον WAR. ἔτος τοῦ πολέμου τοῦδε ἐτελεύτα.

2 *τοῦ δὲ θέρους εὐθὺς ἀρχομένου Πελοποννήσιοι

The Peloponne. καὶ οἱ ξύμμαχοι τὰ δύο μέρη ὥσπερ
sians invade Attica a second
time. The plague breaks
out. Τρεμενου Αρκεδαιμονίων βασιλεύς. καὶ

δάμου Λακεδαιμονίων βασιλεύς. καὶ

3 καθεζόμενοι εδήουν την γην. και όντων αυτών ου πολλάς πω ημέρας εν τη 'Αττική η νόσος πρώτον ήρξατο γενέσθαι τοις 'Αθηναίοις, λεγόμενον μεν

καὶ πρότερον πολλαχόσε εγκατασκηψαι καὶ περὶ Λημνον καὶ εν ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ 4 ἐμνημονεύετο γενέσθαι. οὕτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοία, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσω καὶ μάλιστα προσησαν, οὕτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν ἢ μαντείοις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν, τελευτῶντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι. 48.

^{47, 3.} φθορά [οῦτως] Herw.

^{4.} έθνησκον] On the orthography, see Stahl, Quaest. Gram. p. 37, Meisterhans, p. 141.—προσήεσαν Μ, corrected from προσίεσαν.—τελευτώντες τὲ Μ.

ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ Μεη εαγit broke out in Africa;
καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη to the Persian
καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν. Empire. Then
ἐς δὲ τὴν ᾿Αθηναίων πόλιν ἐξαπιναίως Pirseus.

έσέπεσε, και το πρώτον έν τω Πειραιεί ήψατο των ανθρώπων, ώστε και ελέγθη υπ' αυτών ώς οί Πελοποννήσιοι φάρμακα έσβεβλήκοιεν ές τὰ φρέατα κρηναι γαρ ούπω ήσαν αὐτόθι. ύστερον δε και ές την άνω πόλιν αφίκετο και έθνησκον πολλώ μάλλον ήδη. λεγέτω μέν οὖν περὶ αὐτοῦ 3 ώς έκαστος γιγνώσκει και ιατρός και ιδιώτης αφ' ότου είκὸς ην γενέσθαι αυτό, και τὰς αιτίας ἄστινας νομίζει τοσαύτης μεταβολής ίκανας The writer describes the sympείναι [δύναμιν ές τὸ μεταστήσαι σχείν] toms, from his own experience έγω δε οδόν τε εγίγνετο λέξω, και άφ' and from his observation of ών αν τις σκοπών, εί ποτε και αὐθις others.

έπιπέσοι, μάλιστ' ἃν ἔχοι τι προειδώς μη ἀγνοείν, ταύτα δηλώσω αὐτός τε νοσήσας καὶ [αὐτὸς] ἰδών ἄλλους πάσχοντας.

49. Τὸ μὲν γὰρ ἔτος, ὡς ὡμολογεῖτο ἐκ πάντων, μάλιστα δη ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὄν εἰ δέ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. τοὺς δ' ἄλλους 2

⁴⁸, 2. ἐσέπεσε Herw., Sta., for MSS. ἐνέπεσε, which, like ἐμβάλλειν, takes dat. in Thuc. Cf. c. **49**, 4.—καὶ ἐν τῶ πειραιεῖ τὸ πρῶτον Μ.—εἰς τὰ φ. Μ.

 [[]δύναμω ... σχεῖν] bracketed by Gesner, Herw., Sta., while Cl. and Ste. detect some addition here to the text. For σχεῖν MT have έχεω.—[αὐτὸῖ] Cobet.

άπ' ουδεμιάς προφάσεως, άλλ' έξαίφνης ύγιείς οντας πρώτον μέν της κεφαλής θέρμαι The disease first attacked the ίσχυραί και των οφθαλμών ερυθήματα head; then spread through καὶ φλόγωσις ελάμβανε, καὶ τὰ εντός, the system. Generally the crisis came in seven or η τε φάρυγξ καὶ η γλώσσα, εὐθύς nine days, Many others died from αίματώδη ην και πνεύμα άτοπον καί subsequent ex-3 haustion. When δυσωδες ήφίει έπειτα έξ αὐτων πταρmen escaped this it seized upon μος και βράγχος επεγίγνετο, και έν their extremities, causing οὐ πολλῶ χρόνω κατέβαινεν ές τὰ temporary or permanent dis-ablement. Some στήθη ὁ πόνος μετὰ βηχὸς ἰσχυροῦ. καὶ όπότε ες την καρδίαν στηρίξειεν, who recovered lost their memory for a time. ανέστρεφέ τε αυτήν και αποκαθάρσεις χολής πάσαι όσαι ύπο ιατρών ωνομασμέναι είσιν έπησαν, και αθται μετά ταλαιπωρίας μεγάλης. 4 λύγξ τε τοις πλείοσιν ενέπεσε κενή, σπασμον ένδιδούσα ίσχυρόν, τοίς μέν μετά ταύτα λωφή-5 σαντα, τοῖς δὲ καὶ πολλῶ ὕστερον. καὶ τὸ μὲν έξωθεν άπτομένω σωμα οὐτ' ἄγαν θερμὸν ην οὕτε χλωρόν, άλλ' ὑπέρυθρον, πελιτνόν, φλυκταίναις μικραίς καὶ έλκεσιν έξηνθηκός τὰ δὲ έντὸς οὕτως

49, 2. φάρυξ Μ.

^{3.} $\sigma \tau \eta \rho i \xi a M. - \dot{a} \nu \dot{\epsilon} \tau \rho \epsilon \pi \epsilon$ and $\dot{v} \pi \dot{o} \tau \dot{\omega} \nu$ latra Cobet, from Galen. $-\dot{\epsilon} \pi \eta i \epsilon \sigma a \nu$ M.

^{4.} Between τοῖς μέν and μετά Herw, inserts εὐθύς.

^{5.} τὸ μὲν ἔξωθεν ἀπτομένω [σῶμα] Cl., Herw., while Ste. suggests τὸ μὲν ἔξωθεν σῶμα bracketing ἀπτομένω.—οὐκ ἄγαν Μ.
—πελιδνόν Μ.—μήτ' ἀλλό τι ἢ γυμνὸν Μ.—εἰς ὕδωρ and εἰς φρέατα Μ.—ἔδρασαν ἐς φ.] Cl. was inclined to think with Ste. that a partic. is lost before ἐς, and Ste. suggested ἐστρέχοντες οτ ἐσπηδῶντες, Μ. Schmidt ἀνύσαντες. I proposed ἐσδραμόντες, but now think the text sound.

έκαετο ώστε μήτε των πάνυ λεπτων ιματίων καί σινδόνων τὰς ἐπιβολὰς μηδ ἄλλο τι ή γυμνοί ανέγεσθαι, ηδιστά τε αν ές ύδωρ ψυχρον σφας αύτους ρίπτειν. και πολλοί τούτο των ημελημένων ανθρώπων και έδρασαν ές φρέατα, τη δίψη απαύστω ξυνεχόμενοι. καὶ έν τω όμοίω καθειστήκει τό τε πλέον και έλασσον ποτόν. και 6 ή ἀπορία τοῦ μη ήσυχάζειν καὶ ή ἀγρυπνία ἐπέκειτο δια παντός. και το σώμα, οσονπερ χρόνον και ή νόσος ακμάζοι, οὐκ ἐμαραίνετο, αλλ' ἀντείχε παρα δόξαν τη ταλαιπωρία, ώστε ή διεφθείροντο οί πλείστοι έναταίοι καὶ έβδομαίοι ύπὸ τοῦ έντὸς καύματος έτι έγοντές τι δυναμεως, ή εί διαφύγοιεν, επικατιόντος του νοσήματος ές την κοιλίαν καὶ έλκώσεώς τε αὐτη ἰσχυράς έγγιγνομένης καὶ διαρροίας άμα ακράτου επιπιπτούσης οι πολλοί υστερον δι' αυτήν ασθενεία απεφθείροντο. διεξήει 7 γαρ δια παντός του σώματος ανωθεν αρξάμενον τὸ ἐν τη κεφαλή πρώτον ίδρυθὲν κακόν, καὶ εἴ τις έκ των μεγίστων περιγένοιτο, των γε άκρωτηρίων αντίληψες [αὐτοῦ] ἐπεσήμαινε κατέσκηπτε 8

^{6.} ἡ ἀγρυπνία] M omits ἡ.—ἐγγινομένης Μ.—ἀπεφθείροντο. Cobet ἐφθείροντο, Cr. δὴ ἐφθείροντο. ἀποφθείρομαι is Tragic, and occurs only here in Attic prose; in Aristoph. it = ἔρρειν. Yet Thuc. may have used it; cf. Rutherford, New. Phryn. p. 32, 218. Cf. τὰς ἐπαυρέσεις for ἀπολαύσεις in c. 59, 2.

^{7.} διαπαντός M.—[αὐτοῦ] I bracket. It is explained (1) by Kr. and Cl. as masc., depending on ἀκρωτηρίων, (2) by Sta., Shil., and Cr. as τοῦ κακοῦ, with ἀντίληψις, (3) Rauchenstein and Herw. read αὐτὸ, but when the person has recovered, the disease would not remain. See Class. Rev. iv. p. 270.

γαρ ές αίδοια και ές ἄκρας χείρας και πόδας, και πολλοί στερισκόμενοι τούτων διέφευγον, είσι δ' οί και των οφθαλμών. τους δε και λήθη ελάμβανε παραυτίκα αναστάντας των πάντων όμοιως καὶ ηγνόησαν σφας τε αὐτους καὶ τους ἐπιτηδείους. 50. γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τά τε άλλα χαλεπωτέρως ή κατά την άνθρωπείαν φύσιν προσέπιπτεν έκάστω καὶ έν τώδε εδήλωσε μάλιστα άλλο τι όν ή των ξυντρόφων τι τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα Even birds and beasts that touched the bodies died. άνθρώπων άπτεται, πολλών ατάφων γιγνομένων, η ου προσήει η γευσά-2 μενα διεφθείρετο. τεκμήριον δέ τῶν μὲν τοιούτων όρνίθων επίλειψις σαφής εγένετο, καὶ οὐχ έωρωντο ούτε άλλως ούτε περί τοιούτον οὐδέν οἱ δὲ κύνες μάλλον αίσθησιν παρείχον τοῦ ἀποβαίνοντος διὰ το ξυνδιαιτασθαι.

51. Το μεν οὖν νόσημα, πολλὰ καὶ ἄλλα παραΝο satisfactory
treatment could
be discovered;
πο constitution
was proof against
contagion.

Τὴν ἰδέαν. καὶ ἄλλο παρελύπει κατ
ἐκεῖνον τὸν χρόνον οὐδὲν τῶν εἰωθότων ὁ δὲ καὶ
γένοιτο, ἐς τοῦτο ἐτελεύτα. ἔθνησκον δὲ οἱ μὲν
ἀμελεία, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἔν τε οὐδὲ

^{50, 1.} γινομένων Μ, γενομένων CG.

^{51,} l. ἐπίπαν Μ.—[καὶ ἄλλο ... ἐτελεύτα] bracketed by Van der Mey, as a repetition of 49, l. Ste. sees a contradiction between these words and 49, l. See Intr. p. xlii.

^{2.} οὐδὲ ἔν]οὐδὲ ἐγκατέστη AB; οὐδὲν κατέστη C, and so Sta.

εν κατέστη ίαμα ώς είπειν ο τι χρην προσφέροντας ωφελείν το γάρ τω ξυνενεγκον άλλον τούτο έβλαπτε. σωμά τε αυταρκες δυ ουδέν δη 3 έφανη προς αυτό ισχύος πέρι ή ασθενείας, αλλά πάντα ξυνήρει καὶ τὰ πάση διαίτη θεραπευόμενα. δεινότατον δε παντός ην του κακού ή τε άθυμια 4 οπότε τις αισθοιτο κάμνων (προς γαρ The sickness was τὸ ἀνέλπιστον εὐθὺς τραπόμενοι τη great depression. γνώμη πολλώ μάλλον προΐεντο σφάς αὐτούς καὶ ούκ αντείχον), και ὅτι ἔτερος ἀφ' ἐτέρου θεραπείας αναπιμπλάμενοι ώσπερ τα πρόβατα έθνησκου και τον πλείστον φθόρον τούτο ένεποίει. είτε γαρ μη θέλοιεν δεδιότες αλλήλοις προσ-ς ιέναι, απώλλυντο ερημοι, και οικίαι Naturalties were πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραforgotten; but, when failed πεύσοντος είτε προσίοιεν, διεφθείfriends the sick, but ροντο, καὶ μάλιστα οἱ άρετης τι the sick, out μεταποιούμενοι αισχύνη γαρ ήφείδουν victims. σφων αὐτων ἐσιόντες παρὰ φίλους, ἐπεὶ καὶ τὰς ολοφύρσεις των απογιγνομένων τελευτώντες καί οι οικείοι εξέκαμνον, υπο του πολλού Still, those who once recovered κακου νικωμενοι. επί πλέον δε σμως were not liable 6 to a second atοι διαπεφευγότες του τε θνήσκοντα tack. καὶ τὸν πονούμενον ώκτίζοντο διὰ τὸ προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῶ θαρσαλέω εἶναι δὶς γὰρ τον αυτον ώστε και κτείνειν ουκ επελάμβανε.

^{3.} οὐδὲν δή έφάνη Valckenaer and Cobet, for MSS. οὐδὲν διεφάνη.

^{4.} ἀφ' ἐτέρου θεραπεία Madvig, Herw.: [θεραπείαs] Dobree.

^{5.} έξέκαμον for έξέκαμνον M.

καὶ ἐμακαρίζοντό τε ὑπὸ τῶν ἄλλων καὶ αὐτοὶ τῷ παραχρῆμα περιχαρεῖ καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μηδ' ἄν ὑπ' ἄλλου νοσήματός ποτε ἔτι διαφθαρῆναι.

- 52. Έπίεσε δ' αὐτοὺς μάλλον πρὸς τῶ ὑπάρχοντι πόνω καὶ ή ξυγκομιδή εκ των crowded state of the city helped to spread άγρων ές τὸ ἄστυ, καὶ οὐχ ήσσον the disease. τούς έπελθόντας. οἰκιῶν γὰρ οὐχ ύπαρχουσων, άλλ' έν καλύβαις πνιγηραίς ώρα έτους διαιτωμένων ο φθόρος εγίγνετο οὐδενὶ κόσμω, αλλά καὶ νεκροὶ ἐπ' ἀλλήλοις [ἀποθνήσκοντες] ἔκειντο καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ τὰς κρήνας In the general απάσας ημιθνητες του ύδατος έπιθυpanic, the cere-3 monies of reli- μία. τά τε ίερα εν οις εσκήνηντο gion and the decencies of burial νεκρών πλέα ην, αὐτοῦ ἐναποθνησκόνwere disreτων ὑπερβιαζομένου γὰρ τοῦ κακοῦ garded. οι ἄνθρωποι, οὐκ ἔχοντες ὅ τι γένωνται, ἐς ολιγωρίαν ετράποντο καὶ ἰερῶν καὶ ὁσίων ὁμοίως. 4 νόμοι τε πάντες ξυνεταράχθησαν οίς έχρωντο πρότερον περί τὰς ταφάς, εθαπτον δὲ ὡς εκαστος έδύνατο, και πολλοί ές αναισχύντους θήκας έτραποντο σπάνει των επιτηδείων δια το συχνούς ήδη προτεθνάναι σφίσιν έπὶ πυρὰς γὰρ ἀλλο-
 - **52**, 2. [ἀποθνήσκοντες] I bracket, as νεκροί ἀπ. is impossible. Oncken, Rauchenstein, Herw. and Cr. place it after καὶ, but then a verb would be required with ἡμιθνῆτες.—τῆι τοῦ ὅδ. ἐπιθνωίαι Μ.

^{3.} έσκήνωντο (sie) Μ.

^{4.} συνεταράχθησαν Μ.—θήκαs] Madvig τέχνας, Badham μηχανάς.—καιομένου Μ.—ἀπηίεσαν Μ.

τρίας φθάσαντες τους νήσαντας οι μεν επιθέντες τον έαυτων νεκρον ύφηπτον, οι δε καομένου άλλου άνωθεν επιβαλόντες ον φέροιεν απήσαν. 53. πρωτόν τε ήρξε και ές τάλλα τη Resigning πόλει έπὶ πλέον ανομίας τὸ νόσημα. ραον γαρ ετόλμα τις α πρότερον απε- human or κρύπτετο μη καθ' ηδονήν ποιείν, αγχί- themselves στροφον την μεταβολην ορώντες των of the present and disregarded τ' ευδαιμόνων και αιφνιδίως θνησκόντων the future.

hope fear, cing no vine, men gave to the pleasures

καὶ τῶν οὐδεν πρότερον κεκτημένων, εὐθύς δε τακείνων εχόντων. ώστε ταχείας τας επαυρέσεις 2 και πρός το τερπνον ήξίουν ποιείσθαι, εφήμερα τά τε σώματα καὶ τὰ χρήματα όμοίως ήγούμενοι. καὶ τὸ μὲν προταλαιπωρείν τῷ δόξαντι καλῷ 3 ούδεις πρόθυμος ήν, άδηλον νομίζων εί πρίν έπ' αὐτὸ ἐλθεῖν διαφθαρήσεται ὅ τι δὲ ήδη τε ήδὺ καὶ πανταχόθεν τὸ ές αὐτὸ κερδαλέον, τοῦτο και καλον και χρήσιμον κατέστη. θεων δε φόβος 4 η ανθρώπων νόμος ούδεις απείργε, το μέν κρίνοντες εν όμοιω και σέβειν και μή, έκ τοῦ πάντας οραν εν ίσω απολλυμένους, των δε αμαρτημάτων ουδείς ελπίζων μέχρι τοῦ δίκην γενέσθαι βιούς αν την τιμωρίαν αντιδούναι, πολύ δε μείζω την

53, 1. έπὶ πλέον τῆι πόλει ἀνομίας Μ.-{τῆς} ἐπὶ πλέον ά. Badham, Herw, -- Tà excluse M.

3. προταλαιπωρείν C; rest προσταλαιπωρείν. - [τδ] ές αὐτὸ Herw.; τό τ' ές αύτό Sta.: Ste. proposes τὸ έφ' αύτὸ κερδαλέον, τούτο πανταγόθεν και καλόν κ.τ.λ. Observe that ποη corresponds to πανταχόθεν, ἡδὺ to καλόν, ἐς αὐτὸ κερδαλέον to χρήσιμον. See note, and cf. Class. Rev. iv. p. 270. - ήδη τὲ ἡδύ M.

ήδη κατεψηφισμένην σφων επικρεμασθήναι, ήν πρίν έμπεσείν είκος είναι του βίου τι απολαύσαι.

54. Τοιούτω μέν πάθει οι Αθηναίοι περιπεσόντες επιέζοντο, ανθρώπων τε ένδον The disaster reminded the old θνησκόντων καὶ γης έξω δηουμένης. folk of a pro-2 phecy, the word-ing of which was έν δὲ τῶ κακῶ οἷα εἰκὸς ἀνεμνήσθησαν now disputed. καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ The historian becomes cynical. πρεσβύτεροι πάλαι άδεσθαι.

ηξει Δωριακός πόλεμος καὶ λοιμός αμ' αὐτῷ.

- 3 έγένετο μεν οθν έρις τοις ανθρώποις μη λοιμον ωνομάσθαι έν τω έπει ύπο των παλαιών, άλλά λιμόν, ενίκησε δε επί τοῦ παρόντος εἰκότως λοιμὸν είρησθαι οί γαρ ανθρωποι προς ά έπασχον την μνήμην εποιούντο. ην δε γε οίμαι ποτε άλλος πόλεμος καταλάβη Δωρικός τοῦδε ὔστερος καὶ ξυμβή γενέσθαι λιμόν, κατά τὸ εἰκὸς οὕτως 4 άσονται. μνήμη δε εγένετο καὶ τοῦ Λακεδαιμονίων χρηστηρίου τοίς είδόσιν, ότε έπερωτωσιν αὐτοῖς τὸν θεὸν εἰ χρη πολεμεῖν ἀνείλε κατὰ
- κράτος πολεμούσι νίκην έσεσθαι, καὶ αὐτὸς έφη 5 ξυλλή ψεσθαι. περί μεν ούν του χρηστηρίου τὰ γιγνόμενα ήκαζον όμοῖα είναι έσβεβληκότων δέ

των Πελοποννησίων ή νόσος ήρξατο εθθύς. καὶ

^{54, 1.} τὰ ἔνδον Μ.

^{2.} ἄδεσθαι M. and in 3 ἄσονται.

^{4. [}εφη] Cobet, Herw., Sta.: cf. 1. 118, 3. From χρηστηplov to the same word in § 5 is omitted in the text of M and added in the margin.

^{5.} elkator ABEFGM, and fixator in C is corr. by later hand to είκαζον: ήκασα 'Αττικοί, είκασα "Ελληνες. Moeris. -- δ τι καί dELOV Sta.

ές μεν Πελοπόννησον ούκ εσηλθεν, ο τι άξιον καὶ εἰπεῖν, ἐπενείματο δὲ ᾿Αθήνας μεν The disease scarcely touched μάλιστα, έπειτα δε και των άλλων the Peloponnese. χωρίων τὰ πολυανθρωπότατα. ταῦτα μέν τὰ 6 κατά την νόσον γενόμενα.

55. Οι δε Πελοποννήσιοι επειδή έτεμον το

πεδίον, παρήλθον ές την Πάραλον γην καλουμένην μέχρι Λαυρείου [οὖ τὰ sians ravage the S.E. coast of αργύρεια μέταλλά έστιν 'Αθηναίοις]. και πρώτον μεν έτεμον ταύτην ή πρός Πελοπόννησον όρα, έπειτα δε την προς Εύβοιαν τε καί "Ανδρον τετραμμένην. Περικλής δέ στρατηγός ων και τότε περί μεν του μη επεξιέναι [τους 'Αθηναίους] την αυτήν γνώμην είχεν ώσπερ και έν τη προτέρα ἐσβολη 56. ἔτι δ' αὐτῶν The Athenians,

έν τῷ πεδίῳ ὄντων, πρὶν ές τὴν παραλίαν [γην] έλθειν, έκατὸν νεων έπίπλουν τη Πελοποννήσω παρεσκευά- descents of Peloζετο, καὶ ἐπειδή ἐτοῖμα ἦν, ἀνήγετο. cles himself was ήγε δ' επί των νεων οπλίτας 'Αθηναίων

as in the first year (see c. 23), sent out 100 ships to make descents on the in command.

τετρακισχιλίους και ίππέας τριακοσίους έν ναυσίν ίππαγωγοίς πρώτον τότε έκ των παλαιών νεών ποιηθείσαις ξυνεστρατεύοντο δε και Χίοι και Λέσβιοι πεντήκοντα ναυσίν. ότε δε ανήγετο ή 2

^{55, 1.} ές την παράλογον ΜΤ. -[γην] Herw. - Λαυρείου] On the orthography, see Stahl, Quaest. Gram. p. 37, Meisterhans, p. 40. - [τους 'Aθηναίους] Cobet. - μη is omitted before ἐπεξιέναι in MT. -[ου ... 'Aθηναίοιs] I bracket.

^{56, 1.} πρίν ... έλθεῖν bracketed by Cobet, Herw. - την παρα-Mar [Ynv] Cobet.

στρατιὰ αὐτη 'Αθηναίων, Πελοποννησίους κατέ
4 λιπον τῆς 'Αττικῆς ὄντας ἐν τῆ παραλία. ἀφικόμενοι δὲ ἐς Ἐπίδαυρον τῆς Πελοποννήσου ἔτεμον
τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ
5 μέντοι προεχώρησέ γε. ἀναγαγόμενοι δὲ ἐκ τῆς
'Επιδαύρου ἔτεμον τήν τε Τροιξηνίδα γῆν καὶ
τὴν 'Αλιάδα καὶ τὴν 'Ερμιονίδα' ἔστι δὲ πάντα
6 ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. ἄραντες
δὲ ἀπ' αὐτῶν ἀφίκοντο ἐς Πρασιάς, τῆς Λακωνικῆς
πόλισμα ἐπιθαλάσσιον, καὶ τῆς τε γῆς ἔτεμον
καὶ αὐτὸ τὸ πόλισμα εἶλον καὶ ἐπόρθησαν. ταῦτα
δὲ ποιήσαντες ἐπ' οἴκου ἀνεχώρησαν. τοὺς δὲ
Πελοποννησίους οὐκέτι κατέλαβον ἐν τῆ 'Αττικῆ
ὅντας, ἀλλ' ἀνακεχωρηκότας.

57. "Όσον δὲ χρόνον οι τε Πελοποννήσιοι ησαν

The Peloponnestans remained in Attica 40 days

—this being the longest of their invasions of Attica.

καὶ ἐλέχθη τοὺς Πελοποννησίους δείσαντας τὸ νόσημα, ὡς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τὴ πόλει εἴη καὶ θάπτοντας ἄμα ησθάνοντο, 2 θᾶσσον ἐκ τῆς γῆς ἐξελθεῖν. τῆ δὲ ἐσβολῆ ταὐτη πλεῖστόν τε χρόνον ἐνέμειναν καὶ τὴν γῆν πᾶσαν ἔτεμον ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῆ γῆ τῆ ᾿Αττικῆ ἐγένοντο.

^{3. [&#}x27;Aθηναίων] Cobet.

^{6.} ἐποίκου Μ. —οὐκ ἔτι Μ.

58. Τοῦ δ' αὐτοῦ θέρους "Αγνων ὁ Νικίου καὶ Κλεόπομπος ὁ Κλεινίου ξυστράτηγοι When the Athenοντες Περικλέους, λαβόντες την στρα-τιὰν ηπερ εκείνος εχρήσατο εστρά-Ενείτε μα του και του τευσαν εύθυς έπι Χαλκιδέας τους έπι to Potidaea, but they carried the θράκης και Ποτείδαιαν έτι πολιορ- plague with them, and reκουμένην, αφικόμενοι δε μηχανάς τε turned after losing many τη Ποτειδαία προσέφερον και παντί τρόπω έπειρωντο έλειν. προυχώρει δε αὐτοίς 2 ούτε ή αίρεσις της πόλεως ούτε τάλλα της παρασκευής άξίως επινεμομένη γάρ ή νόσος ενταύθα δη πάνυ επίεσε τους 'Αθηναίους, φθείρουσα την στρατιάν, ώστε καὶ τούς προτέρους στρατιώτας νοσήσαι των 'Αθηναίων από της ξύν "Αγνωνι στρατιάς, εν τω πρὸ τοῦ χρόνω ὑγιαίνοντας. Φορμίων δε καὶ οἱ εξακόσιοι καὶ χίλιοι οὐκέτι ήσαν περί Χαλκιδέας. ὁ μεν οὖν Αγνων ταις 3 ναυσίν ανεχώρησεν ές τὰς Αθήνας, ἀπὸ τετρακισχιλίων όπλιτων χιλίους και πεντήκοντα τη νόσω απολέσας έν τεσσαράκοντα μαλιστα ημέραις οί δε πρότεροι στρατιώται κατά χώραν μένοντες έπολιόρκουν την Ποτείδαιαν.

59. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων οι 'Αθηναίοι ὡς ἥ τε γῆ αὐτῶν ἐτέ-

⁵⁶, l. άγνων M, and in § 3.—Perhaps ἢπερ ἐκεῖνος ἐχρήσατο should be bracketed.

^{2.} ἐπινεμομένη, my correction of ἐπιγενομένη. The army of Pericles had already caught the infection some time before: see c. 57, l. Cf. 54, 5. Ste. proposes ἐπισπομένη, Naber ἐπιτεινομένη.—σύν ἄγνωνι Μ. and presently ἐξακόσιοι and οὐκ ἔτι.

τμητο τὸ δεύτερον καὶ ή νόσος ἐπέκειτο ἄμα καὶ ο πόλεμος, ηλλοίωντο τὰς γνώμας, καὶ 2 The Athenians in their sufferτον μέν Περικλέα έν αιτία είχον ώς ings raised an outery against πείσαντα σφάς πολεμείν και δι' έκείνον Pericles, and in vain tried to obtain peace from ταίς ξυμφοραίς περιπεπτωκότες, προς Sparta. Pericles δέ τους Λακεδαιμονίους ωρμηντο ξυγcalled an assembly, and tried to soothe and enχωρείν και πρέσβεις τινάς πέμψαντες courage the ώς αὐτοὺς ἄπρακτοι ἐγένοντο. πανpeople. ταχόθεν τε τη γνώμη άποροι καθεστώτες ένέκειντο 3 τω Περικλεί. ὁ δε όρων αὐτούς προς τὰ παρόντα χαλεπαίνοντας καὶ πάντα ποιούντας ἄπερ αὐτὸς ήλπιζε, ξύλλογον ποιήσας (ἔτι δ' ἐστρατήγει)

60. "Καὶ προσδεχομένω μοι τὰ τῆς DEFENCE OF PERICLES. οργης ύμων ές έμε γεγένηται (αίσθά-Ι. Προσίμιον. (1) Reasons for νομαι γάρ τὰς αἰτίας) καὶ ἐκκλησίαν the calling of the Assembly τούτου ένεκα ξυνήγαγον όπως ύπο-(§ 1). (2) Reasons why μνήσω καὶ μέμψωμαι εί τι μη ορθώς individuals should forget their own η έμοι χαλεπαίνετε η ταίς ξυμφοραίς trouble for the είκετε. έγω γαρ ήγουμαι πόλιν πλείω good of the State (\$\$ 2-4). ξύμπασαν ορθουμένην ωφελείν τούς ιδιώτας η καθ' έκαστον των πολιτών εύπραγούσαν, 3 άθρόαν δε σφαλλομένην. καλώς μεν γάρ φερό-

έβούλετο θαρσῦναί τε καὶ ἀπαγαγῶν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἢπιώτερον καὶ ἀδεέστερον καταστῆσαι. παρελθῶν δὲ ἔλεξε τοιάδε.

⁵⁹, 2. έναιτίαι Μ. --σφάς Μ. --πρεσβείας Μ. --τέ Μ.

^{3.} παρελθών δè is corrected in M into δη in a later hand.

^{60, 1. §§ 1-3} are quoted by Dion. Hal. de Thuc. Jud. c. 44.
—ξε με Μ.—μέμψομαι Herw., with F only.

^{2.} άθρόαν MSS. See c. 31, 2.

μενος ἀνὴρ τὸ καθ' ἐαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ἦσσον ξυναπόλλυται, κακοτυχῶν δὲ ἐν εὐτυχούση πολλῷ μᾶλλον διασώζεται. ὁπότε 4 οῦν πόλις μὲν τὰς ἰδίας ξυμφορὰς οΐα τε φέρειν, εἶς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῆ, καὶ μὴ δ νῦν ὑμεῖς δρᾶτε

ταίς κατ' οίκον κακοπραγίαις έκπεπληγμένοι τοῦ κοινοῦ τῆς σωτηρίας αφίεσθε, και έμε τε τον παραινέσαντα πολεμείν και ύμας αυτούς οι ξυνέγνωτε δι' αιτίας έχετε. καίτοι έμοι τοιούτω ανδρί οργίζεσθε ος ούδενος οιομαι ήσσων είναι γνώναί τε τὰ δέοντα καὶ έρμηνεύσαι ταύτα, φιλόπολίς τε καί χρημάτων κρείσσων. ὅ τε γάρ γνούς καὶ μη σαφως διδάξας ἐν ἴσω καὶ εἰ μη ενεθυμήθη ο τ' έχων αμφότερα, τη δε πόλει δύσνους, ούκ αν όμοιως τι οίκείως φράζοι προσόντος δε καί τούδε, χρήμασι δε νικώμενος, τὰ ξύμπαντα τούτου ένος αν απόδοιτο. ωστ' εί μοι και μέσως ηγούμενοι μαλλον έτέρων προσείναι αὐτὰ πολεμείν ἐπεί-

II. Illoris—consisting of A. Self-justification (c. 60 §4—61 § 3). B. Encouragement to persevere (c. 61 §4—53 § 3).

A. 1. He repudiates the blame cast on kimic. 60).

(a) Your private troubles cause your indignation.

(b) Putting confidence in me, you decided to go to war.

(c) I deserve that confidence

still, for

a. I can discern the interests of the state.
β. I can interpret them to

you.
γ. I am patriotic.

3. ἐνευτυχούση Μ.

4. μὴ δ νῦν ὑμεῖς δρᾶτε ' ταῖς κατ' οἴκον] Cobet reads ταῖς {γὰρ} κατ' οἴκον, comparing c. 71. Döderlein places comma at δρᾶτε, and for ἀφίεσθε reads ἀφίεσθει. §§ 5 and 6 are quoted by Dion. Hal. de Thuc. Jud. c. 45.

6. ἐν ἴσψ εἰ καὶ Μ.—ὁμοίως τι Μ.—νικώμενος, .. ἀπόδοιτο] MSS. νικωμένου, ... πωλοῖτο, corrected by Cobet. Dobree first read νικώμενος.—νῦν γε τοῦ ἀδικεῖν Μ.

δ. Iam honest. 2. He blames them for giving way underasudden calamity (c. B. 1. Think of the glory of Athens, and do nothing to diminish it (c. 61 § 4). 2. Think of your maritime greatness. It is no mere head-2 ship of a limited confederation, but a boundless supremacy that you possess.
3. Think of the example and prowess of your ancestors, and follow in their steps (c. 62 §§ 3-5). 4. Think your Empire. Loss of that means slavery. The friends of peace are the enemies of the existence of Athens: be not misled by them. (c. 63).

σθητε, οὐκ ἃν εἰκότως νῦν τοῦ γε ἀδικεῖν αίτίαν φεροίμην. 61. καὶ γὰρ οἶς μέν αίρεσις γεγένηται τάλλα εὐτυχοῦσι, πολλή ἄνοια πολεμήσαι εί δ' άναγκαίον ην η είξαντας εύθυς τοίς πέλας ύπακούσαι η κινδυνεύσαντας περιγενέσθαι, ο φυγών τον κίνδυνον τοῦ ύποστάντος μεμπτότερος. καὶ έγω μέν ό αὐτός εἰμι καὶ οὐκ ἐξίσταμαι ὑμεῖς δε μεταβάλλετε, επειδή ξυνέβη υμίν πεισθήναι μέν άκεραίοις, μεταμέλειν δε κακουμένοις, και τον εμον λόγον εν τω ύμετέρω ασθενεί της γνώμης μη ορθον φαίνεσθαι (διότι το μεν λυπουν έχει ήδη την αίσθησιν έκάστω, της δε ωφελίας απεστιν έτι η δήλωσις άπασι), καὶ μεταβολής μεγάλης, καὶ ταύτης έξ ολίγου, έμπεσούσης ταπεινή ύμων ή διάνοια έγκαρτερείν [α έγνωτε].

61, 1. και γὰρ ... κακουμένοις is quoted by Dion. Hal. de Thuc. Jud. c. 47, with several blunders.—τ' ἄλλα M, as in **58**, 2.

2. [å έγνωτε] I bracket these words. å should be ols, as Herw. reads; but, even so, they must be rejected on the score of interpretation. P. has done with their change of purpose, and now speaks of their want of endurance. Hence, the former was alluded to in έμοι χαλεπαίνετε, the latter in ταῖς ξυμφοραῖς εἴκετε. The present sense of pain caused the change of feeling (διότι ... ἄπασι), the suddenness of the disaster the lack of endurance. With ἐγκαρτερεῖν,—which does not need its object any more than ἐξίσταμαι and μεταβάλλετε above.

δουλοί γαρ φρόνημα το αιφνίδιον και απροσδό- 3 κητον καὶ τὸ πλείστω παραλόγω ξυμβαίνον δ ύμιν πρός τοις άλλοις ούχ ηκιστα και κατά την νόσον γεγένηται. όμως δὲ πόλιν μεγάλην οἰκοῦν- 4 τας καὶ ἐν ήθεσιν ἀντιπάλοις αὐτή τεθραμμένους χρεών και ξυμφοράς τας μεγίστας έθέλειν υφίστασθαι καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν (ἐν ἴσω γὰρ οι ἄνθρωποι δικαιούσι της τε ύπαρχούσης δόξης αίτιασθαι όστις μαλακία ελλείπει και της μη προσηκούσης μισείν τον θρασύτητι ορεγόμενον), άπαλγήσαντας δε τὰ ίδια τοῦ κοινοῦ τῆς σωτηρίας αντιλαμβάνεσθαι. 62. τον δε πόνον τον κατά τον πόλεμον, μη γένηται τε πολύς και οὐδεν μάλλον περιγενώμεθα, αρκείτω μεν ύμιν και εκείνα εν οίς άλλοτε πολλάκις γε δη απέδειξα ούκ ορθώς αὐτὸν ὑποπτευόμενον, δηλώσω δὲ καὶ τόδε, ὅ μοι δοκείτε ούτ' αυτοί πώποτε ενθυμηθήναι ύπάρχον ύμιν μεγέθους πέρι ές την αρχην ούτ' έγω έν τοίς πρίν λόγοις, ούδ αν νύν έχρησάμην κομπωδεστέραν έχοντι την προσποίησιν, εί μη καταπεπληγμένους ύμας παρά τὸ εἰκὸς έώρων. οἴεσθε 2 μέν γάρ των ξυμμάχων μόνον ἄρχειν, έγω δέ αποφαίνω δύο μερών των ές χρησιν φανερών, γης

[—]supply αὐτῆ, i.e. τῷ μεταβολῷ, so that ἐγκαρτερεῖν is 'endure it with firmness.' Cf. Eur. Alcest. 1071, See L. and S.

δουλοῖ γὰρ ... ὁρεγόμενον quoted by Dion. Hal. de Thuc. Jud. c. 47.

^{4.} ξυμφορών ταῖς μεγίσταις M, corrected by late hand to ξυμφοράς τὰς μεγίστας, which Herw. rightly accepts. Dion. Hal. gives τὰς ξυμφοράς.

καὶ θαλάσσης, τοῦ ετέρου ύμᾶς παντὸς κυριωτάτους όντας, έφ' όσον τε νῦν νέμεσθε καὶ ην έπὶ πλέον βουληθητε και οὐκ ἔστιν ὅστις τη ὑπαρχούση παρασκευή του ναυτικού πλέοντας ύμας ούτε βασιλεύς κωλύσει ούτε άλλο οὐδεν έθνος 3 των έν τω παρόντι. ώστε ου κατά την των οικιών και της γης χρείαν, ών μεγάλων νομίζετε έστερησθαι, αυτη ή δύναμις φαίνεται ουδ' είκὸς χαλεπως φέρειν [αὐτων] μαλλον ή οὐ, κηπίον καὶ έγκαλλώπισμα πλούτου πρός ταύτην νομίσαντας, ολιγωρήσαι, και γνώναι έλευθερίαν μέν, ην άντιλαμβανόμενοι αὐτης διασώσωμεν, ραδίως ταῦτα αναληψομένην, άλλων δ' ύπακούσασι καὶ τὰ προκεκτημένα φιλείν έλασσοῦσθαι, τῶν τε πατέρων μη χείρους κατ' αμφότερα φανήναι, οι μετά πόνων καὶ οὐ παρ' ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες παρέδοσαν ημίν αὐτά (αἴσχιον δὲ ἔχοντας ἀφαιρεθηναι ἡ κτωμένους ἀτυχησαι), ιέναι δε τοις έχθροις δμόσε μη φρονήματι 4 μόνον, άλλά και καταφρονήματι. αύχημα μέν γάρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῶ τινι ἐγγίγνεται, καταφρόνησις δε δς αν και γνώμη πιστεύη ς των εναντίων προέχειν, δ ήμιν ύπάρχει. και την τόλμαν ή ξύνεσις έκ τοῦ ὑπέρφρονος έχυρωτέραν

⁶², 3. τὴν οἰκιῶν for τὴν τῶν οἰ. Μ.—[αὐτῶν] Dobree and Herw. A late hand has corrected M into οὐδὲ χαλεπῶς φέρειν αὐτὸ δεῖ κ.τ.λ.—προσκεκτημένα M, the σ partly obliterated.— ἰέναι δὲ ... ἡ πρόνοια is quoted by Dion. Hal. de Thuc. Jud. c. 46.— ὑμόσε καὶ ἀμύνεσθαι Dion.

παρέχεται, ελπίδι τε ἀπὸ τῆς ὁμοίας τύχης ἦσσον πιστεύει, ῆς ἐν τῷ ἀπόρῳ ἡ ἰσχύς, γνώμη δὲ ἀπὸ τῶν ὑπαρχόντων, ῆς βεβαιοτέρα ἡ πρόνοια. 63. τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ ἄρχειν, ῷ ὑπὲρ ἄπαντας ἀγάλλεσθε, βοηθεῖν καὶ μὴ φεύγειν τοὺς πόνους ἢ μηδὲ τὰς τιμὰς διώκειν μηδὲ νομίσαι περὶ ἐνὸς μόνου, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερήσεως καὶ κινδύνου ὧν ἐν τῷ ἀρχῷ ἀπήχθησθε. ῆς οὐδ' ² ἐκστῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ τόδε ἐν τῷ παρόντι δεδιὼς ἀπραγμοσύνῃ ἀνδραγαθίζεται ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ῆν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἀφεῖναι δ' ἐπικίνδυνον. τάχιστ' ȝ ἄν τε πόλιν οἱ τοιοῦτοι ἐτέρους τε πείσαντες

5. ἐλπίδι τε ἀπὸ τῆς ὁμοίας τύχης] MSS, and Dion. Hal. (who remarks that the passage τῶν Ἡρακλειτείων σκοτεινῶν ἀσαφεστέραν ἔχει τὴν δήλωσιν) have ἀπὸ τῆς ὁμοίας τύχης after τὴν τόλμαν. The transposition, with which Ste. agrees, is due to Döderlein, who remarks et sensui simul et concinnitati consulitur.

63, §§ 1 and 2 are quoted by Dion. Hal. de Thuc. Jud. c. 47.—1. ῷ ὑπὲρ ἄπαντας A and Dion.: ῷ ὑπὲρ ἄπαντες or ῷπερ ἄπαντες the rest.—μη δὲ Μ, twice.—ἀπήχθησθε Cobet and Herw. for MSS. ἀπήχθεσθε. Cf. 1. 75 and 76.

2. [ώs] τυραννίδα Dobree.—đδικον δοκεί] M omits δοκεί. δ' ἐπικίνδυνον M corrected, from δὲ ἐπικίνδυνον.

3. $\tau \hat{e}$ $\pi \epsilon l \sigma a \nu \tau \epsilon s$ M.—[$a \dot{\nu} \tau \dot{\nu} \nu \rho \mu \alpha \nu$] I bracket. The contrast between $\tau \nu \rho a \nu \nu t s$ and $a \dot{\nu} \tau \dot{\nu} \nu \rho \mu \alpha \nu t$, a frequent one, led a commentator to the wrong conclusion that it is employed here, and that $\dot{\epsilon} \pi l \sigma \phi \hat{\omega} \nu \alpha \dot{\nu} \tau \hat{\omega} \nu = a \dot{\nu} \tau \dot{\nu} \nu \rho \mu \alpha \nu t$. The true antithesis is between Athenian $\tau \nu \rho a \nu \nu t$ and $d \sigma \phi a \lambda \dot{\nu} s$ $\delta \nu \nu \lambda \epsilon l a$. To Athens continuation of empire is freedom, loss of empire is slavery: no middle course is possible. The suggestion that inactivity,

ἀπολέσειαν καὶ εἴ που ἐπὶ σφῶν αὐτῶν [αὐτόνομοι] οἰκήσειαν τὸ γὰρ ἄπραγμον οὐ σώξεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν ἀρχούση πόλει ξυμφέρει, ἀλλ' ἐν ὑπηκόω, ἀσφαλῶς δουλεύειν.

64. Υμείς δε μήτε ύπο των τοιωνδε πολιτών παράγεσθε μήτε έμε δι' οργης έχετε. ΙΙΙ. Έπίλογος. ω καὶ αὐτοὶ ξυνδιέγνωτε πολεμείν, εἰ Gathering up all the previous points, he urges καὶ ἐπελθόντες οἱ ἐγαντίοι ἔδρασαν his hearers to persevere. Finαπερ είκὸς ην μη έθελησάντων ύμων ally he warns ύπακούειν, έπιγεγένηταί τε πέρα ὧν them against having dealings with Sparta. προσεδεχόμεθα ή νόσος ήδε, πράγμα μόνον δη των πάντων έλπίδος κρείσσον γεγενημένον. καὶ δι' αὐτην οἶδ' ὅτι μέρος τι μᾶλλον έτι μισούμαι, οὐ δικαίως, εὶ μὴ καὶ ὅταν παρὰ 2 λόγον [τι] εὖ πράξητε ἐμοὶ ἀναθήσετε φέρειν τε χρη τά τε δαιμόνια αναγκαίως τά τε από των πολεμίων ανδρείως ταθτα γαρ έν έθει τηδε τη πόλει πρότερον τε ην νύν τε μη εν ύμιν κωλυθη. 3 γνώτε δε όνομα μέγιστον αυτήν έχουσαν έν πασιν ανθρώποις δια το ταις ξυμφοραίς μη είκειν, πλείστα δε σώματα καὶ πόνους ανηλωκέναι πολέμω

based on non-interference, leads to αὐτονομία is the very one which would here be avoided. Class. Rev. iv. p. 206.

⁶⁴, 1. περα (sic) Μ.—παρὰ λόγον [τι] εὖ πράξητε Cobet. See note.

^{2.} φέρειν δὲ χρη Cl.—τὲ M, as often.—ἐν ἔθει τŷ πόλει M.—κωλυθŷ] For this Dobree, followed by Herw., reads καταλυθŷ (κ^τλυθŷ): Bauer κολουθŷ: M. Schmidt ἀκυρωθŷ.—πολεμίοις μεγίστοις M.—μέμψοιτ' M.

^{3.} ἀναλωκέναι Μ.

καὶ δύναμιν μεγίστην δη μέχρι τοῦδε κεκτημένην, ης ές αίδιον τοις έπιγιγνομένοις, ην και νύν ύπενδωμέν ποτε (πάντα γὰρ πέφυκε καὶ ελασσοῦσθαι), μνήμη καταλελείψεται, Έλλήνων τε ότι "Ελληνες πλείστων δη ηρξαμεν, και πολέμοις μεγίστοις αντέσχομεν πρός τε ξύμπαντας καὶ καθ' έκάστους, πόλιν τε τοις πάσιν εύπορωτάτην καὶ μεγίστην ωκήσαμεν. καίτοι ταῦτα ὁ μὲν ἀπράγ- 4 μων μέμψαιτ' αν, ο δε δράν τι βουλόμενος καὶ αυτὸς ξηλώσει εί δέ τις μη κέκτηται, φθονήσει. το δε μισείσθαι και λυπηρούς είναι εν τω παρόντις πασι μεν υπηρξε δη όσοι έτεροι ετέρων ηξίωσαν άρχειν όστις δ' έπὶ μεγίστοις το έπίφθονον λαμβάνει, ορθώς βουλεύεται. μίσος γάρ ούκ επί πολύ αντέχει, ή δε παραυτίκα [τε] λαμπρότης καὶ ές τὸ ἔπειτα δόξα αιείμνηστος καταλείπεται. ύμεις δε ές τε το μέλλον καλόν προγνόντες ές 6 τε τὸ αὐτίκα μὴ αἰσχρὸν τῷ ἤδη προθύμω ἀμφότερα κτήσασθε, καὶ Λακεδαιμονίοις μήτε επικηρυκεύεσθε μήτε ένδηλοι έστε τοις παρούσι πόνοις Βαρυνόμενοι, ώς οίτινες προς τας ξυμφοράς γνώμη μεν ήκιστα λυπούνται, έργω δε μάλισται αντέχουσιν, ούτοι καὶ πόλεων καὶ ιδιωτών κράτιστοί είσιν."

65. Τοιαύτα ὁ Περικλής λέγων έπειρατο τους Άθηναίους τής τε ἐπ' αὐτὸν ὀργής παραλύειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην.

^{5. [}τε] Sta., after Rauchenstein.

^{6.} Badham places προγνόντες after αίσχρόν, and for κτήσασθε, και reads κτήσασθαι, [και]. — επικηρυκεύεσθαιε (sic) Μ.

^{65, 1.} ές αύτὰν CG, followed by Kr.

2 οί δε δημοσία μεν τοις λόγοις ανεπείθοντο καί ούτε πρός τους Λακεδαιμονίους έτι In spite of his speech, Pericles was fined, but έπεμπον ές τε τον πόλεμον μαλλον soon after re-gained his inώρμηντο, ίδια δε τοις παθήμασιν έλυπούντο, ὁ μὲν δημος ὅτι ἀπ' ἐλασσόνων όρμωμενος έστέρητο καὶ τούτων, οι δέ δυνατοί καλά κτήματα κατά την χώραν (έν) οίκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς ἀπολωλεκότες, το δε μέγιστον, πόλεμον αντ' ειρήνης 3 έχοντες. οὐ μέντοι πρότερόν γε οἱ ξύμπαντες έπαύσαντο έν οργή έχοντες αυτόν πριν έξημίωσαν 4 χρήμασιν. ὕστερον δ' αὖθις οὐ πολλώ, ὅπερ φιλεῖ ομιλος ποιείν, στρατηγον είλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεία έκαστος ήλγει, αμβλύτεροι ήδη όντες, ών δε ή ξύμπασα πόλις προσεδείτο, πλείστου άξιον νομί-5 He died Oct. 429. ζοντες είναι. όσον τε γάρ χρόνον His character, and defence of προύστη της πόλεως έν τη ειρήνη, his policy. Had Athens followed μετρίως έξηγείτο καὶ ἀσφαλώς διεhis advice after φύλαξεν αυτήν, και έγένετο έπ' έκείνου his death it would have been μεγίστη, έπεί τε ὁ πόλεμος κατέστη. well for her. ο δε φαίνεται καὶ εν τούτω προγνούς την δύναμιν. 6 έπεβίω δε δύο έτη καὶ μηνας έξ καὶ επειδή απέθανεν, έπὶ πλέον ἔτι ἐγνώσθη ἡ πρόνοια αὐτοῦ

^{2. {}év} inserted by Madvig, whom Sta. follows.

^{3.} έν ὁργη Between these words τη is erased in M.

^{4.} ὅπερ φιλεί] Herw. proposes ὥσπερ οι οἴόνπερ, because ὅπερ ought to mean στρατηγὸν ἐλέσθαι τὸν Περικλέα. Obviously it does mean στρατηγὸν ἐλέσθαι ὅν ἐν ὁργῆ εἶχον.—ἄ μὲν for ὧν μὲν Herw.: Kr. suggests πέρι.—ξύμπασα ἡ M.

ές τον πόλεμον. Ο μεν γαρ ήσυχάζοντάς τε 7 καὶ τὸ ναυτικὸν θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους έν τω πολέμω μηδέ τη πόλει κινδυνεύοντας έφη περιέσεσθαι οι δε ταυτά τε πάντα ες τουναντίον επραξαν και άλλα έξω του πολέμου δοκούντα είναι κατά τὰς ίδιας φιλοτιμίας καὶ ίδια κέρδη κακῶς ἔς τε σφας αὐτοὺς καὶ τούς ξυμμάχους επολίτευσαν, α κατορθούμενα μεν τοις ιδιώταις τιμή και ωφελία μαλλον ήν, σφαλέντα δὲ τη πόλει ἐς τὸν πόλεμον βλάβη καθίστατο, αίτιον δ' ήν ότι εκείνος μεν δυνατός ων 8 τῷ τε ἀξιώματι καὶ τῆ γνώμη, χρημάτων τε διαφανώς αδωρότατος γενόμενος, κατείχε το πλήθος έλευθέρως, καὶ οὐκ ήγετο μάλλον ὑπ' αὐτοῦ ἡ αὐτὸς ηγε, διὰ τὸ μη κτώμενος έξ οὐ προσηκόντων την δύναμιν προς ήδονήν τι λέγειν, άλλ' έχων ἐπ' ἀξιώσει καὶ προς οργήν τι ἀντειπείν. όπότε γοῦν αἴσθοιτό τι αὐτοὺς παρὰ καιρὸν 9 ύβρει θαρσούντας, λέγων κατέπλησσεν έπὶ τὸ φοβείσθαι, καὶ δεδιότας αὖ ἀλόγως ἀντικαθίστη πάλιν επί το θαρσείν. εγίγνετό τε λόγω μεν δημοκρατία, έργω δε ύπο του πρώτου ανδρός άρχή. οι δε ύστερον ίσοι αυτοί μάλλον πρός 10 άλλήλους όντες καὶ ορεγόμενοι τοῦ πρώτος έκαστος γίγνεσθαι ετράποντο καθ' ήδονας τω δήμω καὶ τὰ πράγματα ἐνδιδόναι. ἐξ ὧν ἄλλα τε μ πολλά ώς έν μεγάλη πόλει και άρχην έχούση ήμαρτήθη καὶ ὁ ἐς Σικελίαν πλοῦς, δς οὐ τοσοῦ-

^{7. [}ἴδια] κέρδη Cobet.-ώφελεία Μ.

τον γνώμης άμάρτημα ην προς οθς επησαν, όσον οι έκπεμψαντες ου τὰ πρόσφορα τοις οιχομένοις έπιγιγνώσκοντες, άλλα κατά τας ίδίας διαβολάς περί της του δήμου προστασίας τά τε έν τω στρατοπέδω αμβλύτερα εποίουν και τα περί την 12 πόλιν πρώτον έν άλλήλοις έταράχθησαν. σφαλέντες δ' έν Σικελία άλλη τε παρασκευή και του ναυτικού τῷ πλείονι μορίω καὶ κατὰ τὴν πόλιν ήδη εν στάσει όντες όμως δέκα μεν έτη αντείχον τοίς τε πρότερον ὑπάρχουσι πολεμίοις καὶ τοίς άπὸ Σικελίας μετ' αὐτῶν καὶ τῶν ξυμμάχων ἔτι τοις πλείοσιν άφεστηκόσι, Κύρω τε υστερον βασιλέως παιδί προσγενομένω, δς παρείχε χρήματα Πελοποννησίοις ές τὸ ναυτικόν καὶ οὐ πρότερον ενέδοσαν η αυτοί εν σφίσι κατά τὰς ίδίας δια-13 φοράς [περιπεσόντες] εσφάλησαν. τοσούτον τώ Περικλεί επερίσσευσε τότε αφ' ων αυτός προ-

11. ἐπηίεσαν Μ.—ἰδίας διαφορὰς MT, error introduced through § 12 end.—For οἰ ἐκπέμψαντες, Badham and Herw. read ὅτι ἐκπέμψαντες, but the text is sound.

12. [μορίφ] Herw. — δέκα μὲν ἔτη Haacke, followed by Herw., Cl., Sta., Müller, Cr. for MSS. τρία μὲν ἔτη, which is impossible. But E. Müller, Shil. and Ste. prefer ὀκτώ, which Shil. thinks followed ἔτη, i.e. ἔτη ἡ, while τριαμεν he thinks represents a lost participle, as τριβόμενοι οτ τρυχόμενοι. — ἀφεστηκόσιν Μ. — [περιπεσόντες] Pp. and Shil. supply αὐταῖς. Herw. brackets ἐν. Sta. reads ἐν σφίσι καὶ (=also) ταῖς ἰδίαις διαφοραῖς. But probably the participle is a gloss on κατὰ τὰς ἰ. διαφοράς. Cl. proposed to insert ἔνμφοραῖς after διαφοράς, and Ste. and Cr. take ἐν σφίσι περιπεσόντες together, comparing IV. 25, 9, παρακελευόμενοι ἐν ἐαυτοῖς.

έγνω καὶ πάνυ αν ραδίως περιγενέσθαι των Πελοποννησίων αὐτῶν τῶ πολέμω.

66. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσίν έκα- Fruitless expedition of the τον ές Ζάκυνθον την νησον, η κείται Lacedaemonians αντιπέρας "Ηλιδος" είσι δε 'Αχαιών against Zacynthua. των έκ Πελοποννήσου αποικοι και 'Αθηναίοις Ευνεμάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι ὁπλίται καὶ Κνημος Σπαρτιάτης ναύαρχος. ἀποβάντες δε ες την γην εδήωσαν τὰ πολλά. καὶ επειδή οὐ ξυνεχώρουν, απέπλευσαν έπ' οίκου.

67. Καὶ τοῦ αὐτοῦ θέρους τελευτώντος* 'Αριστεύς Κορίνθιος και Λακεδαιμονίων πρέσβεις 'Ανήριστος και Νικόλαος και Πρατόδαμος καὶ Τεγεάτης Τιμαγόρας solicit the aid of the Great King. καὶ 'Αργείος ιδία Πόλλις πορευόμενοι the hands of the ές την Ασίαν ώς βασιλέα, εί πως πεί- Athehians curσειαν αυτόν χρήματά τε παρέχειν και and are put to ξυμπολεμείν, αφικνούνται ώς Σιτάλκην

Lacedaemonians send ambassadors to through Thrace death.

πρώτον τον Τήρεω ές Θράκην, βουλόμενοι πείσαι τε αυτόν, εὶ δύναιντο, μεταστάντα της 'Αθηναίων ξυμμαχίας στρατεύσαι έπὶ την Ποτείδαιαν, οὐ ην στράτευμα των 'Αθηναίων πολιορκούν, και [ήπερ

67, 1. τοῦ θέρους τελευτώντος Μ. - έποίκου Μ. - πρατόδαμος MT. The others Πρατόδημος οτ Στρατόδημος. πρατόδαμος 'Laconicam certe dialectum sapit,' Shil. - ίδιαπολλάκις MT. -ποτίδαιαν Μ. -οίπερ Φρμηντο Badham, followed by Herw .: δι' έκείνον Badham. I bracket ήπερ ώρμηντο, eadem via qua instituerant. It is useless after πορευόμενοι ές την 'Aσίαν above. Φαρνάκην τοῦ Φαρν., M, a common kind of blunder.

ωρμηντο] δι' έκείνου πορευθήναι πέραν τοῦ Ελλησπόντου ώς Φαρνάκην τον Φαρναβάζου, ος 2 αὐτοὺς ἔμελλεν ώς βασιλέα ἀναπέμψειν. παρατυχόντες δε 'Αθηναίων πρέσβεις Λέαρχος Καλλιμάχου καὶ 'Αμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκη πείθουσι τον Σάδοκον Γτον γεγενημένον 'Αθηναίον Σιτάλκου υίον] τους άνδρας έγχειρίσαι σφίσιν, όπως μη διαβάντες ώς βασιλέα την έκείνου 3 πόλιν το μέρος βλάψωσιν. ο δε πεισθείς πορευομένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ πλοῖον ὦ έμελλον τον Ελλήσποντον περαιώσειν πρίν έσβαίνειν ξυλλαμβάνει, άλλους ξυμπέμψας μετά τοῦ Λεάρχου καὶ 'Αμεινιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδούναι οι δε λαβόντες εκόμισαν ες τας 4 'Αθήνας. άφικομένων δε αὐτῶν δείσαντες οἱ 'Αθηναίοι τὸν 'Αριστέα μη αὖθις σφᾶς ἔτι πλείω κακουργή διαφυγών, ότι καὶ πρὸ τούτων τὰ τῆς Ποτειδαίας καὶ τῶν ἐπὶ Θράκης πάντ' ἐφαίνετο πράξας, ακρίτους και βουλομένους έστιν α είπειν αύθημερον απέκτειναν πάντας και ές φάραγγας έσέβαλον, δικαιούντες τοις αὐτοις αμύνεσθαι οίσπερ καὶ οἱ Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὺς

^{2.} ἀμεινιάδης ὁ φιλήμονος M.—The bracket is due to Cobet and Herw., and the gloss to c. 29.

^{4.} σφὰς Μ.—ἐπὶ πλείω Naber.—After τῶν ἐπὶ Θράκης ΜΤ, catching sight of τῆς Θράκης above, again insert ἐπὶ τὸ πλοῖον ῷ ... πρὶν ἐσβαίνειν, and then καὶ τῶν ἐπὶ Θράκης, and so continues as though nothing had happened.—πάντα ἐφαίνετο Μ.—Cobet says "[καὶ ἐς φάραγγας ἐσβαλόντες]. Non erant, ut opinor, in mari φάραγγες." Possibly the prisoners were taken to land. Cf. III. 32, 2.—καταρχας (sic) Μ.—μὴ δὲ Μ.

ἔλαβον 'Αθηναίων καὶ τῶν ξυμμάχων ἐν ὁλκάσι περὶ Πελοπόννησων πλέοντας ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ δη κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι ὅσους λάβοιεν ἐν τῆ θαλάσση ὡς πολεμίους διέφθειρον, καὶ τοὺς μετὰ 'Αθηναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ' ἐτέρων.

68. Κατά δε τους αὐτους χρόνους Γτοῦ θέρους τελευτώντος] καὶ 'Αμπρακιῶται αὐτοί The Ambraciota attack Argos Amτε καὶ τῶν βαρβάρων πολλούς ἀναphilochicum. The historian στήσαντες έστράτευσαν έπὶ "Αργος narrates the origin and earτὸ 'Αμφιλοχικὸν καὶ τὴν ἄλλην 'Αμφιlier history of λοχίαν. ἔχθρα δὲ πρὸς τοὺς 'Αργείους από τουδε αυτοις ήρξατο πρώτον γενέσθαι. "Αργος το 'Αμφιλοχικον και 'Αμφιλοχίαν την 3 άλλην έκτισε μετά τὰ Τρωικά οικαδε αναχωρήσας καὶ οὐκ ἀρεσκόμενος τη ἐν Αργει καταστάσει 'Αμφίλοχος ὁ 'Αμφιάρεω ἐν τῷ 'Αμπρακικῷ κόλπω, ομώνυμον τη έαυτοῦ πατρίδι "Αργος ονομάσας. καὶ ην ή πόλις αυτη μεγίστη της 'Αμφιλογίας 4 καὶ τοὺς δυνατωτάτους εἶχεν οἰκήτορας. ὑπὸ Ευμ- 5 φορών δε πολλαίς γενεαίς υστερον πιεξόμενοι Αμπρακιώτας ομόρους όντας τη 'Αμφιλοχική ξυνοίκους επηγάγοντο, και ήλληνίσθησαν την νύν γλώσσαν τότε πρώτον άπὸ τῶν ᾿Αμπρακιωτῶν ξυνοικησάντων οι δε άλλοι 'Αμφίλοχοι βάρβαροί

^{68, 1. [}τοῦ θ. τελευτῶντος] Herw., as a repetition from preceding chap.—ἐπὶ τὸ ἄργος ΜΤ.

^{5.} ὑπὸ ξυμφορῶν τοὺς ὁμόρους MT, omitting five words.— ἐλληνίσθησαν MSS.

θέρει έγένετο.

6 είσιν. ἐκβάλλουσιν οὖν τοὺς ᾿Αργείους οἱ ᾿Αμπρακιώται χρόνω καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. 7 οί δ' Αμφίλοχοι γενομένου τούτου διδόασιν έαυτους 'Ακαρνάσι καὶ προσπαρακαλέσαντες άμφότεροι 'Αθηναίους, (οί (δέ) αὐτοῖς Φορμίωνά τε στρατηγον έπεμψαν καὶ ναῦς τριάκοντα), ἀφικομένου [δε] τοῦ Φορμίωνος, αἰροῦσι κατὰ κράτος "Αργος καὶ τοὺς 'Αμπρακιώτας ἡνδραπόδισαν, κοινή τε ώκισαν αὐτὸ 'Αμφίλοχοι καὶ 'Ακαρνάνες. 8 Alliance between μετὰ δὲ τοῦτο ἡ ξυμμαχία ἐγένετο πρώτον 'Αθηναίοις καὶ 'Ακαρνάσιν. Q Athens. οι δε 'Αμπρακιωται την μεν έχθραν ές τους 'Αργείους από του ανδραποδισμού σφών αὐτῶν πρῶτον ἐποιήσαντο, Ϋστερον δὲ ἐν τῶ πολέμω τήνδε την στρατείαν ποιούνται αυτών τε καὶ Χαόνων καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων έλθόντες τε προς το Αργος της μεν χώρας εκράτουν, την δε πόλιν ώς οὐκ εδύναντο έλειν προσβαλόντες, ἀπεχώρησαν ἐπ' οίκου καὶ διελύθησαν κατὰ έθνη. τοσαῦτα μεν έν τω

69. Τοῦ δ' ἐπιγιγνομένου χειμῶνος* 'Αθηναίοι

7. προσπαρακαλέσαντες ..., οδ αὐτοῖς ..., ἀφικομένου δὲ MSS.: προσπαρακαλέσαντες ... ἀφικομένου δὲ Cl.: προσπαρακαλέσαντες ... ἀφικομένου δὲ Sta., Bh., Cr. The last two, with οδ αὐτοῖς φ. ἔπεμψαν and ἀφικομένου τοῦ φ. in one sentence, are awkward: so I have transferred δὲ to ol into which I alter οδ.

In M, the spelling of the following is worth notice: $d\mu\pi\rho a$ -κιῶται $d\mu\beta\rho a$ κιῶται $d\mu\beta\rho a$ κιῶται (twice), $d\mu\beta\rho a$ -κιῶτας.

ναθς έστειλαν είκοσι μέν περί Πελοπόννησον καί Φορμίωνα στρατηγόν, ος όρμωμενος ΡΗΟΒΜΙΟ tioned at Nauέκ Ναυπάκτου φυλακήν είχε μήτ' έκpactus with 20 ships. πλείν έκ Κορίνθου και του Κρισαίου κόλπου μηδένα μήτ' έσπλείν, ετέρας δε εξ επί Καρίας καὶ Λυκίας καὶ Μελήσανδρον Failure of a small expedition στρατηγόν, όπως ταυτά τε άργυρο- sent to protect Athenian trade λογῶσι καὶ τὸ ληστικὸν τῶν Πελο- with the East. ποννησίων μη έωσιν αυτόθεν δρμώμενον βλάπτειν τον πλούν των όλκαδων των από Φασήλιδος καί Φοινίκης και της εκείθεν ηπείρου. αναβάς δε στρατιά 'Αθηναίων τε των άπο των νεών και των 2 Ευμμάγων ές την Δυκίαν ο Μελήσανδρος άποθνήσκει καὶ τῆς στρατιάς μέρος τι διέφθειρε νικηθείς μάχη.

70. Τοῦ δ΄ αὐτοῦ χειμῶνος οἱ Ποτειδαιᾶται, ἐπειδὴ οὐκέτι ἐδύναντο πολιορκούμενοι potidaea surrenders καὶ αλλ' αἱ τε ἐς τὴν ᾿Αττικὴν famine, The inhabitants aro ἀπανίστασαν τοὺς ᾿Αθηναίους, ὅ τε απανίστασαν τοὺς ᾿Αθηναίους, ὅ τε τοῦτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο αὐτόθι ἤδη βρώσεως πέρι ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγέγευντο, οὕτω δὴ λόγους προσφέρουσι περὶ ξυμβάσεως τοῦς στρατηγοῖς

⁶⁹, 1. μηδέν μήτ' ἐσπλεῖν Cobet, comparing 1. **93**, 111. **51**.— δλκαδῶν Μ.

^{70, 1.} Ποτειδαιᾶται] MSS. Ποτιδαιᾶται. See Stahl, Quaest. Gram. p. 38, Meisterhans, p. 28.—ἠδύναντο Μ.—ἐγέγευντο] A less exciting, but more probable reading is Naber's ἐγεύοντο.—ἐστιωδώρφ Μ.

των 'Αθηναίων τοις έπι σφίσι τεταγμένοις, Ξενοφωντί τε τω Ευριπίδου και Έστιοδώρω τω Αρι-2 στοκλείδου καὶ Φανομάχω τω Καλλιμάχου, οί δε προσεδέξαντο, ορώντες μεν της στρατιάς την ταλαιπωρίαν εν χωρίω χειμερινώ, ανηλωκυίας τε ήδη της πόλεως δισχίλια τάλαντα ές την πολιορ-3 κίαν. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν αὐτοὺς καὶ παίδας καὶ γυναίκας καὶ τοὺς ἐπικούρους ξὺν ένὶ ἱματίω, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριόν τι Α ρητον έχοντας εφόδιον. και οι μεν υπόσπονδοι έξηλθον έπὶ την Χαλκιδικήν καὶ (κατώκησαν) έκαστος η εδύνατο 'Αθηναίοι δε τούς τε στρατηγούς έπητιάσαντο ότι άνευ αυτών ξυνέβησαν (ενόμιζον γαρ αν κρατήσαι της πόλεως ή έβούλοντο), καὶ υστερον εποίκους εαυτών επεμψαν ες την Ποτεί-5 δαιαν καὶ κατώκισαν. ταῦτα μέν ἐν τῷ χειμῶνι έγένετο καὶ [τὸ] δεύτερον έτος ετελεύτα τῶ πολέμω τωδε δν Θουκυδίδης ξυνέγραψεν.

71. * Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐς μὲν τὴν ᾿Αττικὴν οὐκ

^{2.} είς πολιορκίαν Μ.

^{3. [}και γυναίκας] Herw.-- Ιματίωι Μ.

^{4. {}κατψκησαν}, inserted by Sta., Rhein. Mus. 39, p. 307. comparing Diod. XII. 46, 7. This is accepted by Herw. and Cr.: Sta. also inserts ές χιλίους (i.e. ἐς ,α) after ἐποίκους, from Diod.

^{5. [}τδ] bracketed by Kr., Sta., Herw., suspected by Pp. Thuc. never inserts the article in this phrase. Rutherford, Thuc. IV. 58, brackets from και τδ δ. to ξυνέγραψεν, on the ground that 'there was once no break' between έγένετο and c. 71.

έσέβαλον, έστράτευσαν δ' έπι Πλάταιαν ήγειτο δέ 'Αρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς. και καθίσας τον στρατον εμελλε δηώσειν την γην οι The Peloponne δε Πλαταιής εύθυς πρέσβεις πέμ- Archidamus Ψαντες προς αυτον έλεγον τοιάδε " Αρχίδαμε και Λακεδαιμόνιοι, ου δίκαια ποιείτε ουδ άξια ούτε υμών ούτε Appealing to the πατέρων ων έστε ές γην την Πλαταιών στρατεύοντες. Παυσανίας γάρ on him to retire ό Κλεομβρότου Λακεδαιμόνιος έλευ-

THIRD YEAR OF THE WAR.

sians under Plataca.

1. The Plataeans send a protest to 2 Archidamus. rights granted them by Pau-sanias, they call (\$\$ 2-4).

θερώσας την Ελλάδα άπο των Μήδων μετά Έλλήνων των έθελησάντων ξυνάρασθαι τον κίνδυνον της μάχης η παρ' ημίν εγένετο, θύσας έν τη Πλαταιών άγορα Διὶ έλευθερίω [ίερα] καὶ ξυγκαλέσας πάντας τους ξυμμάγους ἀπεδίδου Πλαταιεύσι γην και πόλιν την σφετέραν έχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτέ αδίκως έπ' αὐτούς μηδ' έπὶ δουλεία εὶ δε μή, αμύνειν τους παρόντας ξυμμάχους κατά δύναμιν. τάδε μεν ήμιν πατέρες οι υμέτεροι έδοσαν άρετης 3 ένεκα καὶ προθυμίας της εν εκείνοις τοις κινδύνοις γενομένης, ύμεις δε ταναντία δράτε μετά γάρ Θηβαίων των ημίν έχθίστων έπὶ δουλεία τη ημετέρα ήκετε, μάρτυρας δε θεούς τοίς τε ορκίους 4

^{71. 1.} δε έπι M. - Λακεδαιμονίων βασιλεύτι The next eight words are omitted in MT. - Thatais M.

^{3.} ποιείται Μ. - δ Κλεομβρότου [Λακεδαιμόνιος] Cobet, but the addition emphasizes the protest. -[ieod] Cobet.

τότε γενομένους ποιούμενοι και τους ύμετέρους πατρώους και ήμετέρους έγχωρίους λέγομεν υμίν την γην την Πλαταιίδα μη άδικείν μηδέ παραβαίνειν τους βρκους, έαν δε οικείν αυτονόμους καθάπερ Παυσανίας εδικαίωσεν." 72. τοσαύτα

Archidamus. In accordance with the agreement of Pausanias, the Plataeans must either join the Lacedaemonians or remain neutral (§ 1).

2. Answer of εἰπόντων Πλαταιῶν ᾿Αρχίδαμος ὑπολαβων είπε "Δίκαια λέγετε, ω ανδρες Πλαταιής, ην ποιητε όμοια τοις λόγοις. καθάπερ γὰρ Παυσανίας ὑμῖν παρέδωκεν, αὐτοί τε αὐτονομεῖσθε καὶ τους άλλους ξυνελευθερούτε, όσοι με-

τασχόντες των τότε κινδύνων ύμιν τε ξυνώμοσαν καί είσι νῦν ὑπ' 'Αθηναίοις, παρασκευή τε τοσήδε καὶ πόλεμος γεγένηται αὐτῶν ένεκα καὶ τῶν ἄλλων έλευθερώσεως. ής μάλιστα μέν μετασχόντες καί αύτοι εμμείνατε τοις όρκοις ει δε μή, άπερ και το πρότερον ήδη προυκαλεσάμεθα, ήσυχίαν άγετε νεμόμενοι τὰ ὑμέτερα αὐτῶν, καὶ ἔστε μηδὲ μεθ' ετέρων, δέχεσθε δε αμφοτέρους φίλους, έπι πολέμω

2 S. The Plataeans answer that they must consult the Athenians, in whose keeping their wives and children are (cf. c. 6 § 4).

δε μηδ' ετέρους. καὶ τάδε ημίν άρκέσει" ὁ μεν Αρχίδαμος τοσαθτα είπεν οι δε Πλαταιών πρέσβεις ακούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν καὶ τῶ πλήθει τὰ ρηθέντα κοινώ-

σαντες απεκρίναντο αὐτῶ ὅτι ἀδύνατα σφίσιν είη ποιείν α προκαλείται άνευ 'Αθηναίων' παίδες

^{4.} ημίν εγχωρίους M.

^{72, 1.} ήν (sic) ποιείτε δμοια M, ποιείτε δμοια τ.—μή δὲ μεθετέρων Μ. --μη δετέρους Μ.

γαρ σφων και γυναίκες παρ' εκείνοις είεν δεδιέναι δε καί περί τη πάση πόλει μη εκείνων αποχωρησάντων 'Αθηναίοι έλθόντες σφίσιν ούκ έπιτρέπωσιν, ή θηβαίοι, ώς ένορκοι όντες κατά το άμφοτέρους δέχεσθαι, αθθις σφων την πόλιν πειράσωσι καταλαβείν. ὁ δὲ θαρσύνων αὐτούς 4. Archidamus 3 πρὸς ταῦτα ἔφη, "Ύμεῖς δὲ πόλιν μὲν the Plataeans καὶ οἰκίας ἡμῖν παράδοτε [τοῖς Λακε· and hand over Plataca to his δαιμονίοις και γης όρους αποδείξατε custody. καὶ δένδρα ἀριθμῷ τὰ ὑμέτερα καὶ ἄλλο εἴ τι δυνατον ές αριθμον έλθειν αυτοί δε μεταχωρήσατε όποι βούλεσθε εως αν ο πόλεμος η. επειδαν δε παρέλθη, αποδώσομεν ύμιν α αν παραλάβωμεν. μέχρι δε τουδε εξομεν παρακαταθήκην, εργαζόμενοι και φοράν φέροντες η αν υμίν μέλλη ικανη έσεσθαι." 73. οί δ' ακούσαντες έσηλθον αῦθις ές την πόλιν, καὶ βουλευσάμενοι μετά 5. The Platacans τοῦ πλήθους έλεξαν ὅτι βούλονται ἃ answer that they will follow the προκαλείται 'Αθηναίοις κοινώσαι πρώ- advice of Athens. τον, καὶ ἡν πείθωσιν αὐτούς, ποιείν ταῦτα' μέχρι δε τούτου σπείσασθαι σφίσιν εκέλευον και την γην μη δηούν. ὁ δὲ ημέρας τε ἐσπείσατο ἐν αίς είκὸς ην κομισθηναι και την γην ούκ έτεμνεν. έλθόντες δε οι Πλαταιής πρέσβεις ώς τους 'Αθη- 2

^{2.} είησαν M.—πειράσουσι M, which would not be likely after a verb of fearing.

^{3. [}τοῖτ Λακεδαιμονίοις] Cobet, Herw., Sta. — δπη βούλεσθε Μ. έπειδ' Δν Μ. — μέχρι τοῦδε ΜΤ, δὲ omitted.

⁷³, 1. εἰσῆλθον Μ.

^{2. [}πρέσβειs] Cobet.

ναίους καὶ βουλευσάμενοι μετ' αὐτῶν πάλιν ἦλθον 3 ἀπαγγέλλοντες τοις εν τη πόλει τοιάδε: "Οὕτ'

έν τῷ πρὸ τοῦ χρόνω, ὧ ἄνδρες Πλα-6. The reply from Athens, in ταιης, ἀφ' οῦ ξύμμαχοι ἐγενόμεθα, which the Plataeans are urged 'Αθηναίοι φασίν εν ούδενι ύμας προto remain in their alliance, έσθαι αδικουμένους ούτε νῦν περιand to trust to Athenian aid. όψεσθαι, βοηθήσειν δε κατά δύναμιν. έπισκήπτουσί τε ύμιν πρός των δρκων ούς οί πατέρες ωμοσαν μηδεν νεωτερίζειν περί την ξυμμαχίαν."

74. Τοιαθτα των πρέσβεων απαγγειλάντων οί 7. The Plataeans Πλαταίης έβουλεύσαντο 'Αθηναίους μη answer Archidamus that they προδιδόναι, αλλ' ανέχεσθαι καὶ γην cannot accept τεμνομένην, εὶ δεῖ, ὁρῶντας καὶ ἄλλο πάσχοντας ο τι αν ξυμβαίνη εξελθείν τε μηδένα έτι, ἀλλ' ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὅτι άδύνατα σφίσι ποιείν έστιν ἃ Λακεδαιμόνιοι προ-2 8. Prayer of καλοῦνται. ὡς δὲ ἀπεκρίναντο, ἐντεύθεν δη πρώτον μέν ές έπιμαρτυρίαν the gods and heroes to aid him in a righteous καὶ θεων καὶ ἡρώων των εγχωρίων 'Αρχίδαμος βασιλεύς κατέστη, λέγων 3 ώδε. "Θεοί όσοι γην την Πλαταιίδα έχετε καί

3 ῶδε. "Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε καὶ ἤρωες, ξυνίστορες ἔστε ὅτι οὕτε τὴν ἀρχὴν ἀδίκως, ἐκλιπόντων δὲ τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ἢ οἱ πατέρες ἡμῶν

⁷⁴, l. τὴν γῆν Herw.—ὀρῶντες καὶ πάσχοντες Cobet, Herw., 'fortasse recte,' Shil.'s ed.—ὅτι .. προκαλοῦνται Cobet thinks inserted from c. **72**, 2.

^{2. [}βασιλεύs] Cobet, Shil.'s ed. Some MSS. give ὁ βασιλεύς.

^{3.} ἐκλιπόντων δὲ τῶν δευτέρων ΜΤ.

ευξάμενοι ύμιν Μήδων εκράτησαν και παρέσχετε αύτην εύμενη έναγωνίσασθαι τοις Έλλησιν, ούτε νῦν, ήν τι ποιωμεν, αδικήσομεν προκαλεσάμενοι γαρ πολλά καὶ εἰκότα οὐ τυγχάνομεν. ξυγγνώμονες δὲ ἔστε της μεν ἀδικίας κολάξεσθαι τοῖς ύπάρχουσι προτέροις, της δε τιμωρίας τυγχάνειν τοις επιφέρουσι νομίμως." 75. Τοσαύτα επιθειάσας καθίστη ές πόλεμον τον στρα- SIEGE OF PLAτόν, καὶ πρῶτον μὲν περιεσταύρωσεν 1. The Peloαὐτοὺς τοῖς δένδρεσιν ἃ ἔκοψαν, τοῦ tempt to carry a μηδένα έτι εξιέναι, έπειτα χωμα έχουν top of the walla. 2. The Flatacans mound to the προς την πόλιν, ελπίζοντες ταχίστην increase the height of their {την} αίρεσιν έσεσθαι αυτών στρα- walls. τεύματος τοσούτου έργαζομένου. ξύλα μεν οῦν 2 τέμνοντες έκ τοῦ Κιθαιρώνος παρφκοδόμουν έκατέρωθεν, φορμηδον αντί τοίχων τιθέντες, όπως μη διαχέοιτο έπὶ πολύ τὸ χῶμα ἐφόρουν δὲ ύλην ές αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο ανύτειν μέλλοι επιβαλλόμενον. ημέρας δε έχουν 3 έπτακαίδεκα και νύκτας ξυνεχώς διηρημένοι κατ' αναπαύλας ώστε τους μεν φέρειν, τους δε υπνον

τε καὶ σίτον αἰρείσθαι Λακεδαιμονίων τε οί

⁷⁵, 1. πρώτον μέν καὶ περιεσταύρωσεν Μ, περιεσταύρωσαν Cobet.—{τὴν} inserted by Cobet and Cl., followed by Herw., Sta., Ste. Cf. III. **97**, 1.—ἐργασαμένου ΜΤ.

^{2.} dvirter MSS. See Stahl, Quaest. Gram. p. 32, E. Schwabe, Acl. Dion. p. 112. So c. 76 and 97.

^{3.} ἐπτακαίδεκα Ste. for MSS. ἐβδομήκοντα, which is far too large to be possible. Sta. ἐπνέα (i.e. θ' for MSS. O'), which is too small. The reading in the text is the best makeshift.—
φέρειν] φορεῖν Herw. Cf. IV. 4, 2.

ξεναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἠνάγκαζον 4 ἐς τὸ ἔργον. οἱ δὲ Πλαταιῆς ὁρῶντες τὸ χῶμα αἰρόμενον, ξύλινον τείχος ξυνθέντες καὶ ἐπιστήσαντες τῷ ἑαυτῶν τείχει ἢ προσεχοῦτο, ἐσφκοδόμουν ἐς αὐτὸ πλίνθους ἐκ τῶν ἐγγὺς οἰκιῶν 5 καθαιροῦντες. ξύνδεσμος δο ἢν αὐτοῖς τὰ ξύλα, τοῦ μὴ ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα καὶ προκαλύμματα εἶχε δέρσεις καὶ διφθέρας ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα

3. When the mound had become high, the Plataeans made a breach in their own wall behind the mound, and through it dragged the earth out of the mound.

4. The Peloponnesians, to prevent this, pressed clay into crates of reed, and with these filled up the gap made in the mound.

μήτε πυρφόροις διστοις βάλλεσθαι ἐν ἀσφαλεί τε είναι ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα καὶ τὸ χῶμα οὐ σχολαίτερον ἀντανήει αὐτῷ. καὶ οἱ Πλαταιῆς τοιόνδε τι ἐπινοοῦσι διελόντες τοῦ τείχους ἢ προσέπιπτε τὸ χῶμα ἐσεφόρουν τὴν γῆν. 76. οἱ δὲ Πελοποννήσιοι αἰσθόμενοι ἐν ταρσοῖς καλάμου πηλὸν ἐνίλλοντες ἐσέβαλλον ἐς τὸ διηρημένον, ὅπως μὴ διαχεόμενον [ὥσπερ ἡ γῆ] φοροῖτο. οἱ δὲ

δέρσεις] MSS. δέρρεις. See Stahl, Quaest. Gram. p. 49.—
 ἐν ἀσφαλεῖ, the usual phrase, Cobet, for the unusual ἐν ἀσφαλεία of MSS. Cf. Eur. I. T. 762.

6. τοιόν δέ Μ.

76, 1. εἰσέβαλον Μ.—διαχεόμενον [ὥσπερ ἡ γῆ]. Sta. proposes διαχεόμενος, on the ground that πῆλος is here compared to γῆ, so that the participle refers to the former. But probably the whole mass at the damaged part is here contrasted with the whole mass, as it was before. As γῆ was not the chief element of the χῶμα before (c. **75**, 2) I bracket ὥσπερ ἡ γῆ. It is probably inserted from c. **75**.

ταύτη αποκληόμενοι τούτο μεν έπέσγον, ύπόνομον δ' έκ της πόλεως ορύξαντες καὶ ξυντεκμηράμενοι ύπό τὸ χωμα ύφειλκον αὐθις παρά σφας τὸν γούν και έλανθανον έπι πολύ τους έξω, ώστ' επιβάλλοντας ήσσον ανύτειν ύπαγομένου αὐτοῖς κάτωθεν τοῦ χώματος καὶ ίζάνοντος αἰεὶ ἐπὶ τὸ κενούμενον. δεδιότες δε μη ουδ' ουτω δύνωνται ολίγοι προς πολλούς αντέγειν, προσεπεξηύρον τόδε το μέν μέγα

5. The Platacans then made an underground passage, carried away the earth from the mound. starting from the ends of the raised wall, where the lower wall met it, they built a crescentshaped wall, concave to the raised wall.

6. Then the Peloponnesians 3 used battering-rams, with no success.

οικοδόμημα επαύσαντο εργαζόμενοι τὸ κατά τὸ χώμα, ένθεν δε καὶ ένθεν αὐτοῦ ἀρξάμενοι ἀπὸ τοῦ βραχέυς τείχους έκ τοῦ έντὸς μηνοειδές ές την πόλιν προσωκοδόμουν, όπως εί το μέγα τείγος άλίσκοιτο, τουτ' αντέχοι, και δέοι τους έναντίους αῦθις πρὸς αὐτὸ χοῦν, καὶ προχωρούντας έσω διπλάσιόν τε πόνον έχειν και έν αμφιβόλω μαλλον γίγνεσθαι. αμα δε τη χώσει 4 καὶ μηχανάς προσήγον τη πόλει οι Πελοποννήσιοι,

^{2.} ἀποκλειόμενοι Μ.-καί συντεκμηράμενοι Μ: perhaps these words are a commentator's note. See the note. Badham thinks ral either inserted or a corruption of unrea. Herw. and Cr. bracket και, ύπο το γώμα belongs to δρύξαντες. - ανύτειν, See c. 75. 2.

^{3.} ένθεν άρξάμενοι αύτοῦ MT. I suspect αύτοῦ. - [ές τξ wohip] Herw.

^{4.} of Πελοποννήσιοι τη πόλει CG and some inferior MSS .τούς πλαταιείς Μ. - περιβαλόντες Cobet. - άνείλκον] MSS. άνέκλων, corr. by Rutherford. Cf. Dio Cass. LXVI, 4 τούς κριούς βρόχοις dreiλκον. Naber reads βρόχοις here, but it is constructed, as

μίαν μέν, ἢ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ τοὺς Πλαταιᾶς ἐφόβησεν, ἄλλας δὲ ἄλλη τοῦ τείχους, ἃς βρόχους τε περιβάλλοντες ἀνεῖλκον οἱ Πλαταιῆς, καὶ δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεσι μακραῖς σιδηραῖς ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραιῶν δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους ἀνελκύσαντες ἐγκαρσίας, ὁπότε προσπεσεῖσθαί πη μέλλοι ἡ μηχανή, ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς άλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες ἡ δὲ ρύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

77. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αι τε μηχαναὶ οὐδὲν ὡφέλουν καὶ τῷ χώματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἄπορον είναι ὑπὸ τῶν παρόντων δεινῶν ἐλεῖν τὴν πόλιν πρὸς τὴν παρεσκευάζοντο. πρότερον δὲ πυρὶ 7. Then they ἔδοξεν αὐτοῖς πειρῶσαι εἰ δύναιντο tried to burn the city down. πνεύματος γενομένου ἐπιφλέξαι τὴν πόλιν οὖσαν οὐ μεγάλην πῶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορ-3 κίας προσαχθείη. φοροῦντες δὲ ΰλης φακέλους παρέβαλλον ἀπὸ τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως, ταχὺ

usual, to suit the participle.—[άπὸ] τῆς τομῆς Herw., while Sta. thinks ἀπὸ before κεραιῶν spurious.

⁷⁷, 1. ὑπὸ τῶν π. δεινῶν] MSS. ἀπὸ corr. by Cobet. Kr. and Herw. read ἀπὸ τῶν π. [δεινῶν].

^{2.} έδοξεν πειράσαι αὐτοῖς MT. (Latter omits ν έφελ.)

^{3.} παρέβαλον Μ, Sta., Herw., Cr.; rest παρέβαλλον.

δε πλήρους γενομένου δια πολυχειρίαν επιπαρένησαν και της άλλης πόλεως όσον εδύναντο από τοῦ μετεώρου πλείστον ἐπισχείν, ἐμβαλόντες δὲ πύρ ξύν θείω και πίσση ήγραν την ύλην. και 4 έγένετο φλὸξ τοσαύτη ὅσην οὐδείς πω ἔς γε έκείνον τον χρόνον χειροποίητον είδεν ήδη γάρ έν δρεσιν ύλη τριφθείσα ύπ' ανέμων προς αύτην άπο ταυτομάτου πύρ και φλόγα [άπ' αυτού] άνηκε. τοῦτο δὲ μέγα τι ην καὶ τοὺς Πλαταιάς 5 τάλλα διαφυγόντας έλαχίστου έδέησε διαφθείραι έντὸς γὰρ πολλοῦ [χωρίου] τῆς πόλεως οὐκ ἦν πελάσαι, πνευμά τε εί επεγένετο αυτή επίφορον, όπερ καὶ ήλπιζον οἱ ἐναντίοι, οὐκ ἃν διέφυγον. νύν δε και τόδε λέγεται ξυμβήναι, ύδωρ [εξ 6 ουρανού] πολύ και βροντάς γενομένας σβέσαι την φλόγα και ούτω παυθήναι τὸν κίνδυνον.

78. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ τούτου διήμαρτον, [μέρος μέν τι καταλιπόντες τοῦ στρα-

πρὸς αὐτὴν Μ.—ἀπαυτοῦ Μ.; Herw. reads ἄπαυστον.
 Dobree and Kr. think ἀπ' αὐτοῦ a variant of ἀπὸ ταὐτομάτου.
 So Sta.

^{5.} μέγα τὲ and πλαταίεας Μ.—διαφθαρήναι ΜΤ.—[χωρίου] Herw.

^{6. [}έξ ούρανοῦ] Cobet. Comits.

^{78,} l. [μέρος μέν τι ... ἀφέντες] bracketed by Sta., Cl. and Cr.: Sta. thinks it an adscript on καταλιπόντες in § 2, Bekker and Herw. cut out τὸ δὲ πλέον ἀφέντες, which is wanting in ABF, while EMT give λοιπὸν for πλέον (as do Bloomfield, Arnold and Pp.): then in place of μερος to στρατοπέδου, Herw. reads in § 2 μέρος μέν τι καταλιπόντες τοῦ στρατοπέδου φύλακας κ.τ.λ. Cobet and Ste. defend the words bracketed.

τοπέδου, τὸ δὲ πλέον ἀφέντες,] περιετείχιζον την πόλιν κύκλω, διελόμενοι κατά πόλεις 8. At last they turned the siege τὸ χωρίον τάφρος δὲ ἐντός τε ην into a blockade. 2 They then left enough men to man their lines and retired καὶ ἔξωθεν έξ ής ἐπλινθεύσαντο. καὶ έπειδη παν έξειργαστο περί άρκτούρου home. έπιτολάς, καταλιπόντες φύλακας τοῦ ημίσεος τείχους (τὸ δὲ ήμισυ Βοιωτοὶ ἐφύλασσον) ανεχώρησαν τῷ στρατῷ καὶ διελύθησαν κατά 3 πόλεις. Πλαταίης δε παίδας μεν και γυναίκας καὶ τοὺς πρεσβυτάτους τε καὶ πληθος τὸ ἄχρηστον των ανθρώπων πρότερον εκκεκομισμένοι ήσαν ές τὰς 'Αθήνας, αὐτοὶ δ' ἐπολιορκοῦντο ἐγκαταλελειμμένοι τετρακόσιοι, Αθηναίων δε ογδοήκοντα. 4 γυναίκες δε δέκα και έκατον σιτοποιοί. τοσούτοι ησαν οι ξύμπαντες ότε ές την πολιορκίαν καθίσταντο, καὶ ἄλλος οὐδεὶς ην εν τῶ τείχει οὕτε δούλος ούτε ελεύθερος. τοιαύτη μέν ή Πλαταιών πολιορκία κατεσκευάσθη.

79. Τοῦ δ' αὐτοῦ θέρους καὶ ἄμα τῆ τῶν Πλα
Εκρεdition of ταιῶν ἐπιστρατείᾳ ᾿Αθηναῖοι δισχιλίοις
the Athenians
against the revolted Chalcidians. It is defeated with loss
near Spartolus. Θράκης καὶ Βοττιαίους ἀκμάζοντος
τοῦ σίτου ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐριπίδου
2 τρίτος αὐτός. ἐλθόντες δὲ ὑπὸ Σπάρτωλον τὴν
Βοττικὴν τὸν σῖτον διέφθειρον. ἐδόκει δὲ καὶ

^{1. [}τὸ χωρίον] Herw.

^{3.} πλαταιείς Μ. - άχρείον Μ. - τριακόσιοι ΜΤ.

⁷⁹, 2. διέφθειραν $M.-\tau$ ῶν μὴ ταθτα β. MT. ταθτά Herw.— ὁπλίται τὲ M.

προσχωρήσειν ή πόλις ύπό τινων ένδοθεν πρασσόντων. προσπεμψάντων δε ές Όλυνθον των ου ταυτα βουλομένων οπλίται τε ήλθον και στρατια ές φυλακήν ής έπεξελθούσης έκ της Σπαρτώλου ές μάχην καθίστανται οι 'Αθηναίοι πρός αὐτη τη πόλει. καὶ οἱ μὲν ὁπλίται τῶν Χαλκι- 3 δέων καὶ ἐπίκουροί τινες μετ' αὐτῶν νικῶνται ὑπὸ των 'Αθηναίων και αναχωρούσιν ές την Σπάρτωλον οι δε ιππης των Χαλκιδέων και ψιλοί νικώσι τούς των 'Αθηναίων ίππέας καὶ Ψιλούς. είχον δέ τινας οὐ πολλούς πελταστάς έκ της 4 Κρουσίδος γης καλουμένης. ἄρτι δὲ της μάχης γεγενημένης επιβοηθούσιν άλλοι πελτασταί έκ της 'Ολύνθου. και οι έκ της Σπαρτώλου ψιλοί 5 ώς είδον, θαρσήσαντες τοίς τε προσγιγνομένοις καὶ ὅτι πρότερον οὐχ ἡσσῶντο, ἐπιτίθενται αὖθις μετά των Χαλκιδέων ιππέων και των προσβοηθησάντων τοις 'Αθηναίοις. και αναχωρούσι πρός τὰς δύο τάξεις ὰς κατέλιπον παρὰ τοῖς σκευοφόροις. καὶ ὁπότε μὲν ἐπίσιεν οἱ ᾿Αθηναίοι, ἐνε- 6 δίδοσαν, αναχωρούσι δ' ενέκειντο και εσηκόντιζον. οί τε ίππης των Χαλκιδέων προσιππεύοντες ή δοκοίη προσέβαλλον καὶ οὐχ ήκιστα φοβήσαντες έτρεψαν τους 'Αθηναίους καὶ επεδίωξαν επί πολύ. καὶ οἱ μὲν 'Αθηναῖοι ἐς τὴν Ποτείδαιαν καταφεύ- 7 γουσι καὶ ύστερον τοὺς νεκροὺς ὑποσπόνδους κομι-

^{3.} Ιππέας και ψιλούς bracketed by Herw.

^{4.} γη̂s bracketed by Herw.

^{6.} ἀναχωροῦσι δ'] ἀποχωροῦσι δὲ M. ὑποχωροῦσι Kr.— $l\pi m \epsilon ls M$.—προσ $l\pi m \epsilon \acute{v}$ ονοί M.

σάμενοι ες τὰς ᾿Αθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρατοῦ ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖόν τε ἔστησαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύθησαν κατὰ πόλεις.

80. Τοῦ δ' αὐτοῦ θέρους οὐ πολλῶ ὕστερον The Ambraciots, τούτων 'Αμπρακιῶται καὶ Χάονες with a number βουλόμενοι 'Ακαρνανίαν πάσαν καταof barbarian auxiliaries, and auxiliaries, and with aid, naval στρέψασθαι καὶ 'Αθηναίων ἀποστήσαι and military, from Pelopon πείθουσι Λακεδαιμονίους ναυτικόν τε nese, make an expedition παρασκευάσασθαι έκ της ξυμμαχίδος Acaragainst καὶ όπλίταις χιλίους πέμψαι ές 'Ακαρnania. νανίαν, λέγοντες ότι, ην ναυσί και πεξώ άμα μετά σφων έλθωσιν, αδυνάτων όντων ξυμβοηθείν των άπὸ θαλάσσης 'Ακαρνάνων ραδίως [αν] 'Ακαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, και ό περίπλους ουκέτι έσοιτο 'Αθηναίοις όμοίως περί Πελοπόννησον ελπίδα δ' είναι 2 και Ναύπακτον λαβείν. οι δε Λακεδαιμόνιοι πεισθέντες Κνημον μεν ναύαρχον έτι όντα καὶ τοὺς όπλίτας έπι ναυσίν όλίγαις εύθυς πέμπουσι, τω δε ναυτικώ περιήγγειλαν παρασκευασαμένω ώς τά-

^{7.} χαλκιδείς ΜΤ. - τούς αὐτῶν ΜΤ.

⁸⁰, 1. [āν] bracketed by Dobree, Kiemann and Cr., as due to the ἀκ following. Ste. proposes to substitute τῶν ἀπὸ θαλάσσης ᾿Ακαρνάνων ἄνω, cf. c. **83**, 1, taking ἄν to be the remnant of ἄνω misplaced. Both here and in c. **83**, I think ἄνω was a gloss on ἀπὸ θαλάσσης.—οὐκ ἔτι Μ.—ὄμοιος Μ. Only F has ὁμοίως.

^{2.} παρασκευασαμένοις Cobet.

χιστα πλείν ές Λευκάδα. ήσαν δε Κορίνθιοι Ευμπροθυμούμενοι μάλιστα τοις 'Αμπρακιώταις αποίκοις οὖσι. καὶ τὸ μὲν ναυτικὸν ἔκ τε Κορίνθου καί Σικυώνος και τών ταύτη χωρίων έν παρασκευή ην, τὸ δ' ἐκ Λευκάδος καὶ 'Ανακτορίου καὶ 'Αμπρακίας πρότερον αφικόμενον έν Λευκάδι περιέμενε. Κνημος δε και οι μετ' αὐτοῦ [χίλιοι όπ- 4 λίται] ἐπειδή ἐπεραιώθησαν λαθόντες Φορμίωνα, δς ήρχε των είκοσι νεων των Αττικών αι περί Ναύπακτον έφρούρουν, εὐθὺς παρεσκευάζοντο την κατά γην στρατείαν. και αυτώ παρήσαν Έλ-5 λήνων μεν 'Αμπρακιώται και Λευκάδιοι και 'Ανακτόριοι και ούς αὐτὸς έχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δε Χάονες χίλιοι άβασίλευτοι, ων ήγουντο επετησίω προστασία εκ του άρχικου γένους Φώτυος καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετά Χαόνων και Θεσπρωτοί άβασίλευτοι. Μο-6 λοσσούς δε ήγε και 'Ατιντάνας Σαβύλινθος έπιτροπος ων θάρυπος του βασιλέως έτι παιδός όντος, και Παραναίους "Οροιδος βασιλεύς ών. 'Ορέσται δε χίλιοι, ων εβασίλευεν 'Αντίοχος, μετά Παραυαίων ξυνεστρατεύοντο 'Οροίδω 'Αντιόχου έπιτρέψαντος. Επεμψε δε και Περδίκκας κρύφα 7 των 'Αθηναίων χιλίους Μακεδόνων οι υστερον

^{3. [}χίλιοι ὁπλίται] inserted from § 1. I bracket.

^{4.} παρεσκευάσαντο Mpr. and T. M is corrected to παρεσκευάζοντο.

^{5.} ἐπετησίψ only Mpr. It is corrected to ἐπ' ἐτησίωι, the reading of all the rest.

^{6.} συνεστρατεύοντο ΜΤ.

- 8 ήλθον. τούτφ τῷ στρατῷ ἐπορεύετο Κνημος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν καὶ διὰ της ᾿Αργείας ἰόντες Λιμναίαν κώμην ἀτείχιστον ἐπόρθησαν. ἀφικνοῦνταί τε ἐπὶ Στράτον, πόλιν μεγίστην της ᾿Ακαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ραδίως ἃν σφίσι τᾶλλα προσχωρησαι.
- 81. 'Ακαρνάνες δε αίσθόμενοι κατά τε γην πολλήν στρατιάν έσβεβληκυίαν έκ τε The barbarians are defeated θαλάσσης ναυσίν αμα τούς πολεμίους Complete failure παρεσομένους, ούτε ξυνεβοήθουν έφύof the expedition. λασσόν τε τὰ αὐτῶν ἔκαστοι, παρά τε Φορμίωνα έπεμπον κελεύοντες αμύνειν ο δε αδύνατος έφη είναι ναυτικού έκ Κορίνθου μέλ-2 λοντος έκπλείν Ναύπακτον έρήμην απολιπείν. οί δε Πελοποννήσιοι καὶ οἱ ξύμμαχοι τρία τέλη ποιήσαντες σφων αὐτων έχωρουν πρὸς την των Στρατίων πόλιν, όπως έγγυς στρατοπεδευσάμενοι, εί μη λόγοις πείθοιεν, έργω πειρώντο τοῦ τείχους. 3 καὶ μέσον μεν έχοντες προσήσαν Χάονες καὶ οί άλλοι βάρβαροι, έκ δεξιας δ' αὐτῶν Λευκάδιοι καὶ 'Ανακτόριοι καὶ οἱ μετὰ τούτων, ἐν ἀριστερα δὲ

^{8.} ἀφικνοῦνται τὲ Μ.—εὶ πρώτην ταύτην ΜΤ.—προσχωρήσαι] MSS. προσχωρήσειν. Corr. by Cobet. See Stahl, Quaest. Gram. c. III.: Shil.'s editor brackets ἀν, retaining the fut.—Throughout this chap. M has ᾿Αμπρακία etc. right. See c. 68.

⁸¹, 1. τὰ αὐτῶν ΜΤ.

^{2.} πείθειεν ΜΤ.

^{3.} $\mu\acute{e}\sigma$ ον $\acute{e}\chi$ οντες MT. — προσήεσαν M, twice. Cobet, in both cases, reads προ $\mathring{g}\sigma$ αν.

Κνήμος και οι Πελοποννήσιοι και 'Αμπρακιώται' διείχον δε πολύ ἀπ' ἀλλήλων καὶ ἔστιν ὅτε οὐδε έωρωντο. καὶ οἱ μεν Ελληνες τεταγμένοι τε 4 προσήσαν και διά φυλακής έχοντες έως έστρατοπεδεύσαντο εν επιτηδείω οι δε Χάονες σφίσι τε αύτοις πιστεύοντες και άξιούμενοι ύπο των έκείνη ηπειρωτών μαχιμώτατοι είναι, οὖτ' ἐπέσχον τὸ στρατόπεδον καταλαβείν χωρήσαντές τε ρύμη μετά των άλλων βαρβάρων ενόμισαν αυτοβοεί αν την πόλιν έλειν και αυτών το έργον γενέσθαι. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι προσιόντας 5 καὶ ἡγησάμενοι, μεμονωμένων εὶ κρατήσειαν, οὐκ αν έτι σφίσι τους Ελληνας ομοίως προσελθείν, προλοχίζουσι τὰ περί την πόλιν ενέδραις, καὶ έπειδη έγγυς ήσαν, έκ τε της πόλεως όμόσε χωρήσαντες καὶ έκ των ένεδρων προσπίπτουσι. καὶ 6 ές φόβον καταστάντων διαφθείρονταί τε πολλοί των Χαόνων καὶ οἱ άλλοι βάρβαροι, ως είδον αὐτοὺς ἐνδόντας, οὐκέτι ὑπέμειναν, ἀλλ' ἐς φυγήν κατέστησαν. των δε Ελληνικών στρατοπέδων 7 ουδέτερον ήσθετο της μάχης, διὰ τὸ πολύ προελθείν αυτούς και στρατόπεδον οίηθηναι καταληψομένους επείγεσθαι. επεί δε ενέκειντο φεύ- 8 γοντες οι βάρβαροι, ανελάμβανόν τε αὐτούς καὶ

^{4.} σφίσι τε αὐτοί Sta.—ὑπὸ bracketed by Kr.—ἐκεῖ for ἐκείνη Cobet always. Herw, doubts whether ἐκείνη in sense of ἐκεῖ exists in old Attic.—τὸ στρατόπεδον καταλαβεῖν] τὸ Στράτον προκαταλαβεῖν Behrendt, with probability.—ῥώμη Μ.

οἰηθῆναι] οἱ ἀθηναῖοι Μ. There is some doubt whether
 Thas οἰαθῆναι οτ οἱ ἀθηναῖοι.

ξυναγαγόντες τὰ στρατόπεδα ἡσύχαζον αὐτοῦ την ημέραν, ές χείρας μέν οὐκ ἰόντων σφίσι τῶν Στρατίων διὰ τὸ μήπω τους ἄλλους 'Ακαρνάνας ξυμβεβοηθηκέναι, ἄπωθεν δὲ σφενδονώντων καὶ ές άπορίαν καθιστάντων ου γάρ ην άνευ ὅπλων κινηθήναι. δοκούσι δ' οἱ 'Ακαρνάνες κράτιστοι είναι τοῦτο ποιείν. 82. ἐπειδή δὲ νὺξ ἐγένετο, The Pelopon- αναχωρήσας ὁ Κνημος τη στρατια nesian troops κατὰ τάχος ἐπὶ τὸν "Αναπον ποταμόν, return home. ος απέχει σταδίους ογδοήκοντα Στράτου, τούς τε νεκρούς κομίζεται τη ύστεραία ύποσπόνδους, καὶ Οἰνιαδών Ευμπαραγενομένων κατά φιλίαν άναχωρεί παρ' αὐτοὺς πρὶν την ξυμβοήθειαν ελθείν. κάκειθεν έπ' οίκου ἀπηλθον εκαστοι. οι δε Στράτιοι τροπαίον έστησαν της μάχης της πρός τους βαρβάρους.

83. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμμάχων The main body των έκ του Κρισαίου κόλπου ναυτικόν, of the Peloponnesian fleet, 47 ο έδει παραγενέσθαι τω Κνήμω, όπως ships, had been intercepted by Phormio just outside the Coμη ξυμβοηθώσιν οι άπὸ θαλάσσης άνω 'Ακαρνάνες, οὐ παραγίγνεται, rinthian gulf, and therefore άλλ' ήναγκάσθησαν περί τὰς αὐτὰς had never joined in the expediημέρας [της εν Στράτω μάχης] ναυtion.

^{8.} χείραs and Ιόντων Μ.—ἄποθεν MSS. corr. by Herw. Cf. Eur. I. T. 108 νεώς ἄπωθεν.—δοκοῦσι κ.τ.λ., ? genuine.

^{82.} κακείθεν and εποίκου M.

^{83,} l. ἄνω.? gloss on ἀπὸ θαλάσσης. See c. 80, and note. —Herw. brackets ᾿Ακαρνᾶνες.—[τῆς ἐν Σ. μάχης] bracketed by Herw., Sta., Cr. But Madvig reads τῆ ... μάχη: Ste. περί αὐτὸς τὰς ἡμέρας τῆς ἐν Σ. μάχης.

μαχήσαι πρός Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Αθηναίων αι έφρούρουν έν Ναυπάκτω. ό γάρ 2 Φορμίων παραπλέοντας αὐτούς έξω τοῦ κόλπου έτήρει, βουλόμενος έν τη ευρυχωρία επιθέσθαι. οί δε Κορίνθιοι και οι ξύμμαχοι έπλεον μεν ούχ 3 ώς έπὶ ναυμαχίαν, άλλὰ στρατιωτικώτερον παρεσκευασμένοι ές την 'Ακαρνανίαν, καὶ οὐκ ἄν οἰόμενοι πρός έπτα και τεσσαράκοντα ναυς τας σφετέρας τολμήσαι τους 'Αθηναίους είκοσι ταίς έαυτων ναυμαχίαν ποιήσασθαι έπειδή μέντοι άντιπαραπλέοντάς τε εώρων αὐτούς, παρά γην σφών κομιζομένων, καὶ έκ Πατρών της 'Αχαΐας πρὸς την αντιπέρας ήπειρον διαβάλλοντες έπὶ 'Ακαρνανίας κατείδον τους 'Αθηναίους από της Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι καὶ οὐκ ἔλαθον νυκτὸς ἀφορμισάμενοι, οὕτω δη αναγκάζονται ναυμαχείν κατα μέσον τον πορθμόν. στρατηγοί δε ήσαν μεν και κατά πόλεις εκάστων 4 οι παρεσκευάζοντο, Κορινθίων δε Μαχάων και Ίσοκράτης καὶ ᾿Αγαθαρχίδας. καὶ οἱ μέν Πελο- 5 ποννήσιοι ετάξαντο κύκλον των νεών ως μέγιστον οιοί τε ήσαν μη διδόντες διέκπλουν, τας πράρας μέν έξω, έσω δε τὰς πρύμνας, καὶ τά τε λεπτά πλοία α ξυνέπλει έντος ποιούνται και πέντε ναύς τας άριστα πλεούσας, ὅπως ἐκπλέοιεν διὰ βραγέος

^{3.} διαβάλλοντες] MSS. διαβαλλόντων. Corr. by Sta. — dφορμασώμενοι is Bloomfield's correction of ὑφορμασώμενοι, accepted by Sta. and Ste. The sense required is only thus obtainable.

^{4.} μάχων for Μαχάων ΜΤ.

^{5.} είσω Μ. - προσπλέοιεν Μ.

παραγιγνόμενοι, εί πη προσπίπτοιεν οἱ εναντίοι. 84. οί δε 'Αθηναίοι κατά μίαν ναθν τεταγμένοι FIRST EXPLOIT περιέπλεον αὐτοὺς κύκλω καὶ ξυνηγον ές ολίγον, εν χρω αιεί παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν προείρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μη ἐπιχειρεῖν πρὶν 2 αν αυτός σημήνη. ήλπιζε γαρ αυτών ου μενείν την τάξιν, [ώσπερ εν γη πεξήν,] άλλα ξυμπεσείσθαι πρὸς ἀλλήλας τὰς ναῦς καὶ τὰ πλοῖα ταραχην παρέξειν, εί τ' εκπνεύσειεν εκ τοῦ κόλπου το πνεύμα, όπερ αναμένων τε περιέπλει καί είωθει γίγνεσθαι ύπο την έω, οὐδένα χρόνον ήσυχάσειν αὐτούς καὶ την ἐπιχείρησιν ἐφ' ἐαυτῶ τε ενόμιζεν είναι, οπόταν βούληται, των νεων άμεινον 3 πλεουσων, και τότε καλλίστην γίγνεσθαι. ώς δε τό τε πνεύμα κατήει καὶ αὶ νηες εν ολίγω ήδη οδσαι ύπ' αμφοτέρων, τοῦ τε ανέμου τῶν τε πλοίων αμα προσκειμένων, έταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε καὶ τοῖς κοντοῖς διεωθοῦντο,

³⁴, 2. [ώσπερ ἐν γἢ πεζήν] I bracket. For ἐν γἢ is superfluous with πεζήν, and Thuc, only uses πεζή στρατιά, and could not use such a phrase as πεζή τάξις. The adscript is quite unnecessary; cf. vi. **34**, 4 χαλεπὸν διὰ πλοῦ μῆκος ἐν τάξει μεῖναι. — παρέχειν MT, so ABEF. —εἴ τ' ἐκπνεῦσαι τοῦ κόλπου MT. —ἐπὶ τῆν ἕω MSS. ὑπὸ, Kr., is accepted by all recent edd. but Cl. and Cr. 3. διωθοῦντο MSS. Corr. by Cobet, followed by all recent edd. διωθροῦντο MT. —πρὸς ἀλλήλοις MT. —κλυδωνίω MSS., but

a. οιωθούντο MS. Coff. by Cohet, followed by all recent edd. διωθρούντο MT.—πρός άλλήλοις MT.—κλυδωνίφ MSS., but Photius and Suidas quote this passage with κλύδωνι, and the χρῆσις probably comes from very early sources. So Sta. and Naber.—[κατὰ τὸν κ. τοῦτον] Cobet, Herw. So in 1. 58, 1.—πῶσας M.

βοή τε χρώμενοι και προς άλλήλους αντιφυλακή τε και λοιδορία ούδεν κατήκουον ούτε των παραγγελλομένων ούτε των κελευστών και τας κώπας αδύνατοι όντες εν κλύδωνι αναφέρειν ανθρωποι άπειροι τοις κυβερνήταις απειθεστέρας τας ναύς παρείχου, τότε δη [κατά τὸν καιρὸν τοῦτον] σημαίνει, καὶ οἱ ᾿Αθηναίοι προσπεσόντες πρώτον μέν καταδύουσι των στρατηγίδων νεων μίαν, έπειτα δε καὶ πάσας η χωρήσειαν διέφθειρον, καὶ κατέστησαν ές άλκην μεν μηδένα τρέπεσθαι αὐτῶν ύπὸ της ταραχής, φεύγειν δ' ές Πάτρας καὶ Δύμην της 'Αχαΐας. οι δε 'Αθηναίοι καταδιώξαντες και 4 ναῦς δώδεκα λαβόντες τούς τε ἄνδρας He completely defeats the Peloέξ αυτών τους πλείστους ανελόμενοι ponnesians. ές Μολύκρειον απέπλεον, και τροπαίον στήσαντες έπὶ τῶ 'Ρίω καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι ανεχώρησαν ές Ναύπακτον. παρέπλευσαν δέ καί 5 οί Πελοποννήσιοι εὐθύς ταις περιλοίποις των νεών έκ της Δύμης και Πατρών ές Κυλλήνην τὸ 'Ηλείων επίνειον και άπο Λευκάδος Κνημος και αι εκείθεν νηες, ας έδει ταύταις ξυμμείξαι, αφικνούνται μετά την έν Στράτω μάγην ές την Κυλλήνην.

85. Πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῷ ξυμβούλους ἐπὶ τὰς ναῦς Τιμοκράτην The Lacedae-monians, indignation of the season of the season

Cobet brackets ἐκ τῆς Δ. καὶ Πατρῶν.—ξυμμᾶξαι MSS.
 Meisterhans, p. 144.

^{85, 1.} παρασκευάζεσθαι Herw., with some inferior Mss.

2 εἴργεσθαι τῆς θαλάσσης. ἐδόκει γὰρ αὐτοῖς ἄλλως τε και πρώτον ναυμαχίας πειρασαμένοις πολύς ο παράλογος είναι και ού τοσούτω δοντο σφων το ναυτικον λείπεσθαι, γεγενήσθαι δέ τινα μαλακίαν, οὐκ ἀντιτιθέντες την 'Αθηναίων ἐκ πολλοῦ ἐμπειρίαν τῆς σφετέρας δι' ὀλίγου μελέτης. 3 οργή οθν απέστελλον. οι δε αφικόμενοι μετα Κνήμου ναθς τε περιήγγελλον κατά πόλεις καὶ τας προϋπαρχούσας έξηρτύοντο ως έπὶ ναυμα-4 χίαν. πέμπει δε καὶ ὁ Φορμίων ες τὰς 'Αθήνας Both sides send τήν τε παρασκευήν αὐτῶν ἀγγελοῦντας for reinforceκαὶ περὶ τῆς ναυμαχίας ἡν ἐνίκησαν ments; φράσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας διὰ τάχους ἀποστείλαι, ὡς καθ' ἡμέραν but the Athenians first send the ships, inέκάστην έλπίδος ούσης αιεί ναυμαχήσειν. 5 tended to aid Phormio, to οί δε αποπεμπουσιν είκοσι ναθς αθτώ, Crete, where τω δε κομίζοντι αυτάς προσεπέστειλαν they are delayed. ές Κρήτην πρώτον άφικέσθαι. Νικίας γαρ [Κρης] Γορτύνιος πρόξενος ων πείθει αὐτοὺς έπὶ Κυδωνίαν πλευσαι, φάσκων προσποιήσειν αυτήν οδσαν πολεμίαν έπηγε δε Πολιχνίταις χαριζό-6 μενος ομόροις των Κυδωνιατών. και ο μέν λαβών τὰς ναῦς ἄχετο ές Κρήτην καὶ μετὰ τῶν Πολιχνιτων εδήου την γην των Κυδωνιατων, και [ύπο

^{2.} της σφετέρας μελέτης] Cobet and Herw, τή σφετέρα μελέτη.

^{5. [}Kons] Cobet, Herw.

^{6. [}ὑπὸ ἀνέμῶν καὶ] Cl., Sta., Herw., Cr., for ἀπλοίως means ἀνέμων. (f. Eur. I. T. 15 δεινης τ' ἀπλοίας πνευμάτων τ' οὐ τυγχάνων, where Hermann and Wilamowitz (Herm. 1883 p. 220) omit οὐ.

ανέμων καὶ] ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ολίγον

χρόνον.

86. Οι δ' έν τη Κυλλήνη Πελοποννήσιοι Γέν τούτω], έν ω οί 'Αθηναίοι περί Κρήτην κατείχοντο, παρεσκευασμένοι ώς έπι ναυμαγίαν παρέπλευσαν ές Πάνορμον τον 'Αχαϊκόν, οίπερ αὐτοῖς ὁ κατὰ γην στρατός των Πελοποννησίων προσεβεβοηθήκει. παρέπλευσε δε και ο Φορμίων επί το 'Ρίον το 2 Μολυκρικον και ώρμίσατο έξω αυτού ναυσίν είκοσιν αίσπερ καὶ ἐναυμάχησεν. ἦν δὲ τοῦτο μὲν τὸ 3 'Ρίον φίλιον τοις 'Αθηναίοις, το δ' έτερον ['Ρίον] έστιν αντιπέρας [τὸ έν τη Πελοποννήσω] διέχετον δε ἀπ' ἀλλήλων σταδίους μάλιστα έπτα της θαλάσσης, του δε Κρισαίου κόλπου στόμα τουτό έστιν. ἐπὶ οὖν τῶ 'Ρίω τῶ 'Αχαϊκῶ The Pelopon- 4 nesians with 77 οι Πελοποννήσιοι απέχοντι ου πολύ ships are anxious to bring on τοῦ Πανόρμου, εν ω αυτοῖς ὁ πεζος ήν, a battle before ώρμισαντο και αυτοί ναυσίν έπτα και are reinforced. έβδομήκοντα, έπειδη και τους 'Αθηναίους είδον. καὶ ἐπὶ μὲν εξ η ἐπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις 5 μελετώντές τε και παρασκευαζόμενοι την ναυμαχίαν, γνώμην έχοντες οι μεν μη έκπλειν έξω των Ρίων ες την ευρυχωρίαν, φοβούμενοι το πρότερον

³⁶, l. [ἐν τούτφ] Cobet, Herw.—περὶ τὴν κρήτην MT. οἶπερ] MSS. οὖπερ. Corr. by Cobet, who also brackets τῶν Πελοποννησίων, but it seems necessary.

^{2.} αίσπερ καὶ ἐναυμάχησεν. See c. 80, 4; 83, 1.

^{3. [&#}x27;Pior] Cobet.— $[\tau \delta \ \dot{\epsilon} \nu \ \tau \hat{y} \ \text{H.}]$ Sta.—MSS. $\delta \iota \dot{\epsilon} \iota \chi \epsilon \tau \sigma \nu$. Corr. by Buttmann.

^{5.} μελετώντες τε ΜΤ. -είς την εύρυχωρίαν Μ.

πάθος, οἱ δὲ μὴ ἐσπλεῖν ἐς τὰ στενά, νομίζοντες 6 πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγω ναυμαχίαν. ἔπειτα ὁ Κνῆμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοὶ βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι πρίν τι καὶ ἀπὸ τῶν ᾿Αθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας πρῶτον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἦσσαν φοβουμένους καὶ οὐ προθύμους ὅντας παρέκελεύσαντο καὶ ἔλεξαν τοιάδε.

87. " Η μεν γενομένη ναυμαχία, & άνδρες Πελοποννήσιοι, εί τις άρα δι' αὐτὴν ὑμῶν Speech of the Peloponnesian φοβείται την μέλλουσαν, ούχι δικαίαν commanders. Ι. Προοίμιον, έχει τέκμαρσιν [τὸ] ἐκφοβησαι. 2 in which is conτε γάρ παρασκευή ένδεης έγένετο. tained the mpoθεσις, viz.: that ωσπερ ίστε, καὶ οὐχὶ ές ναυμαχίαν there is no ground for μάλλον η έπι στρατείαν επλέομεν alarm (88 1, 2). a. We were unξυνέβη δε καὶ τὰ ἀπὸ τῆς τύχης οὐκ prepared. b. We had bad luck. ολίγα εναντιωθήναι, καί πού τι καὶ ή c. Want of exαπειρία πρώτον ναυμαχούντας έσφηperience told against us. 3 II. Illoris (88 8λεν. ώστε ου κατά την ημετέραν 7). 1. Couragemust κακίαν τὸ ἡσσῆσθαι προσεγένετο, οὐδὲ

6. ἀπὸ τῶν ᾿Αθηνῶν Bekker, Herw. -[καὶ ελεξαν] Herw.

87. 1. [τὸ] ἐκφοβῆσαι. I bracket the article, which is not suitable. Bh. and Cr. make τὸ ἐκφοβῆσαι object of ἔχει, and δικαίαν τ. predicate: but cf. 3, 13, 1 αιτίας ἔχοντες ἰκανὰς ἡμᾶς ἐκφοβῆσαι. Sta. and Herw. read τοῦ ἐκφοβῆσαι. Ste. proposes to bracket τὸ ἐκφοβῆσαι. Perhaps for τὸ ἐκφοβῆσαι we should read πεφοβῆσθαι. See note.

3. προεγένετο Ullrich, Sta., Bh., Herw., Cl.: I retain the MSS. reading with Cr. and Ste., for προεγένετο would require that the former defeat should be contrasted with either the

δίκαιον της γνώμης τὸ μη κατά κράτος not be overcome νικηθέν, έχον δέ τινα έν αύτω άντιλογίαν, της γε ξυμφοράς τω ἀποβάντι αμβλύνεσθαι, νομίσαι δε ταις μεν τύχαις ενδέχεσθαι σφάλλεσθαι τους ανθρώπους, ταις δέ γνώμαις τους αυτούς αίει ανδρείους ορθώς είναι, και μη απειρίαν τοῦ ανδρείου παρύντος προβαλλομένους είκότως αν έν τινι κακούς γενέσθαι. ύμων δε ούδ ή απειρία τοσούτον λείπεται όσον τόλμη προέχετε τωνδε δε ή επιστήμη, ην μάλιστα φοβείσθε, ανδρείαν μεν έχουσα καί μνήμην έξει εν τω δεινώ επιτελείν à from our defeat

by a misfortune that was not incurred through cowardice, nor does a plea of inexperience justify cowardice (§ 3).

2. Our superiority in courage is more than a match for the enemy's superiority in science (\$\$ 4, 5).

3. Also our armament is superior (§ 6). a. We more ships.

b. We have hoplites close at hand.

4. We have learnt a lesson

έμαθεν, άνευ δε εύψυχίας ούδεμία τέχνη πρός τους κινδύνους ισχύει. φόβος γαρ μνήμην έκπλήσσει. τέχνη δε άνευ άλκης οὐδεν ώφελεί. πρός μεν ούν 5 τὸ έμπειρότερον αὐτῶν τὸ τολμηρότερον ἀντιτάξασθε, πρὸς δὲ τὸ διὰ τὴν ἦσσαν δεδιέναι τὸ απαράσκευοι τότε τυχείν. περιγίγνεται δε ύμιν 6 πληθός τε νεών καὶ πρὸς τη γη οἰκεία οὖση όπλιτων παρόντων ναυμαχείν τὰ δὲ πολλά των πλειόνων και αμεινον παρεσκευασμένων το κράτος

present or the future. - To Kata Koatos Pikneev Cl., omitting uh with B only. So Herw., who thinks un may represent a lost μέν. Ste. proposes τὸ μὴ κατ' άκρας νικηθέν. -- κατακράτος Μ. -της ξυμφοράς MT, γε omitted. Most MSS. read της τε. - τους αὐτούς ἀεὶ [ἀνδρείους] ὁρθούς Badham, Herw., while Cobet reads σφάλλεσθαι τους άνδρείους and τους αυτούς del όρθους: but δρθώς corresponds to είκοτως, and ἀνδρείους το κακούς.

^{4.} ὑμῶν δ' M. --οὐδὲ μία M.

7 έστίν. ώστε οὐδε καθ' εν εὐρίσκομεν εἰκότως αν ήμας σφαλλομένους και όσα ήμαρτομέν πρότερον, νῦν αὐτὰ ταῦτα προσγενόμενα διδασκαλίαν

8 ΙΙΙ. Ἐπίλογος. παρέξει. Θαρσούντες οὖν καὶ κυβερ-Let every man do his duty. The coward shall be punished, the έκαστος έπεσθε, χώραν μη προλείbrave rewarded ποντες η αν τις προσταχθη. των 9 (88 8, 9). δε πρότερον ήγεμόνων ου χείρον την επιχείρησιν ήμεις παρασκευάσομεν και ούκ ενδώσομεν πρόφασιν οὐδενὶ κακῶ γενέσθαι ην δέ τις άρα καὶ

Βουληθή, κολασθήσεται τη πρεπούση ζημία, οί δε άγαθοι τιμήσονται τοις προσήκουσιν άθλοις

της άρετης."

88. Τοιαύτα μέν τοις Πελοποννησίοις οι άρ-Phormio, seeing χοντες παρεκελεύσαντο. ὁ δε Φορ-the Athenians dismayed by the μίων δεδιώς και αυτός την των στραenemy's numτιωτών ορρωδίαν και αισθόμενος ότι τὸ πληθος τῶν νεῶν κατὰ σφᾶς αὐτοὺς ξυνιστάμενοι έφοβούντο, έβούλετο ξυγκαλέσας θαρσύναί τε καὶ παραίνεσιν έν τω παρόντι ποιήσασθαι. 2 πρότερον μεν γαρ αίει αὐτοῖς έλεγε και προπαρεσκεύαζε τὰς γνώμας ὡς οὐδὲν αὐτοῖς πληθος νεών τοσούτον αν επιπλέοι ο τι ούχ υπομενετέον αὐτοῖς ἐστιν, καὶ οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς την αξίωσιν ταύτην εἰλήφεσαν μηδένα όχλον 'Αθηναίοι όντες Πελοποννησίων νεών

^{7.} καθέν M; 80 καθεαυτόν, ούκενδώσομεν, ούχυπομενετέον below. -προγενόμενα Badham, Herw.

^{88, 2.} Δν έπιπλέοι Cobet, followed by Sta. and Bh., ήν έπιπλέη MSS. Cl. proposed τοσούτον δν. -- ύπομενετόν Herw.

ύποχωρείν τότε δε προς την παρούσαν όψιν 3 όρων αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσείν, καὶ ξυγκαλέσας [τοὺς 'Αθηναίους] ἔλεξε τοιάδε.

89. "'Ορων ύμας, δ ανδρες στρατιωται, πεφο-

βημένους τὸ πληθος των έναντίων ξυνεκάλεσα, οὐκ ἀξιῶν τὰ μη δεινὰ ἐν ορρωδία έχειν. ούτοι γάρ πρώτον μέν διά τὸ προνενικήσθαι καὶ μηδέ αὐτοὶ οιεσθαι όμοιοι ημίν είναι τὸ πληθος των νεών και ούκ από του ίσου παρεσκευάσαντο έπειτα ω μάλιστα πιστεύοντες προσέρχονται, ώς προσήκον σφίσιν ανδρείοις είναι, ου δι' άλλο τι θαρσούσιν η διά την έν τω πεζώ έμπειρίαν τὰ πλείω κατορθούντες, καὶ οίονται σφίσι καὶ έν τω ναυτικώ ποιήσειν το αυτό, το δ' έκ του δικαίου ήμιν μαλλον νθν περιέσται, είπερ καὶ τούτοις εν εκείνω, επεὶ εύψυγία γε οὐδεν προφέρουσι, τω δε [εκάτεροί

addresses them.

I. Προοίμον.
The object of the meeting (§1).

II. Πίστις (§§ 2-8).

A. You need not

fear the enemy.

1. They confess their weakness by providing so large a force

(§ 2).
2. It is their experience and success on land that makesthem suppose they may succeed; but we are their masters at sea (% 2. 3).

(\$\frac{6}{2}, 3).
3. Their allies are dragged into 3 danger against their will, so that you need not fear they will show great valour (\$\frac{4}{2}\$).

^{3. [} rous 'A malous] Cobet.

^{89, 2.} μή δὲ Μ. — ὅμοιοι Μ. — ὅν μάλιστα ΜΤ. — ἄλλό τι Μ. — [σφίσι] Herw., but cf. vii. 6, 1, ταὐτὸν ήδη ἐποίει αὐτοῖς νικᾶν τε καὶ μηδὲ μάχεσθαι. For τὸ αὐτὸ Herw. ταὐτὸν perhaps rightly.

^{3. [}ἐκάτεροι τι] Sta. in Pp.; in his text ed. ἐκάτεροι. The majority of good Mss. omit τι. No reference should be made here to the Lacedaemonians' experience in any respect. Thuc. is giving the other side of the argument of c. 87, 5. A commentator added the words from the reasoning of § 2.

4. On the contrary, you fill
4 them with
greater and better-grounded
fear,
a through your
previous vic-

tory,
b through their astonishment that you are

that you are ready to meet them with an 5 They are placed in a dilemma, for (1) if they attack now, they dread the extra-ordinary pluck we have already shown, (2) if they

wait, we shall

reinforced be 6 (8\$ 5, 6). 5. Often armies have been overthrown by inferior numbers through want of skill, sometimes through want of courage. neither have failing Hehints that the enemy have both (cf. \$8 3, 4, 7). B. You need not

fear that you will

7 be unable to use

τι] έμπειρότεροι είναι θρασύτεροί έσμεν. Λακεδαιμόνιοί τε ήγούμενοι των ξυμμάχων δια την σφετέραν δόξαν ακοντας προσάγουσι τους πολλούς ές τὸν κίνδυνον, ἐπεὶ οὐκ ἄν ποτε ἐπεχείρησαν ήσσηθέντες παρά πολύ αὖθις ναυμαχείν. μη δη αὐτῶν την τόλμαν δείσητε. πολύ δε ύμεις εκείνοις πλείω φόβον παρέχετε καὶ πιστότερον κατά τε τὸ προνενικηκέναι καὶ ὅτι οὐκ ἂν ήγοῦνται μη μέλλοντάς τι ἄξιον τοῦ παραλόγου πράξειν ανθίστασθαι ήμας. αντίπαλοι μέν γαρ οι πλείους, ώσπερ οδτοι, τη δυνάμει τὸ πλέον πίσυνοι η τη γνώμη επερχονται οι δ' έκ πολλώ ύποδεεστέρων καὶ ἄμα οὐκ άναγκαζόμενοι μέγα τι της διανοίας τὸ βέβαιον έχοντες αντιτολμώσιν. ά λογιζόμενοι οθτοι τω οθκ εικότι πλέον πεφόβηνται ήμας η τη κατά λόγον παρασκευή. πολλά δέ καὶ στρατό-

4. είς τον κίνδυνον Μ.

^{5.} άξιον τοῦ παρὰ πολὺ or παραπολὺ MSS. Ste. conjectures τοῦ παραλόγου, which could easily be altered through the παρὰ πολὺ above. Herw. reads παράπλου, Sta. brackets τοῦ παρὰ πολὺ. Liebhold τοῦ παρὰ πολὺ πόνου.—ἡμῶs is preferable to ὑμῶs, which has strong support. Pp. strangely preferred ὑμῶs.

^{6. [}ὤσπερ οὖτοι] Cobet.—πολλῶι M. pr., corrected by late hand to πολλῶν, which A has.— $τ\hat{\eta}$ κατὰ λόγον π. Ste. suspects a corruption, without cause.

πεδα ήδη έπεσεν ύπ' έλασσόνων τη άπειρία, έστι δε ά και τη ατολμία fight in the gulf ών οὐδετέρου ήμεις νῦν μετέχομεν. (§ 8). Τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῷ ἐκὼν 1. Carry out 8 είναι ποιήσομαι, ούδε εσπλεύσομαι ες αὐτόν. ὁρῶ γὰρ ὅτι πρὸς πολλάς ναύς ανεπιστήμονας ολίγαις ναυσίν έμπείροις και αμεινον πλεούσαις ή στενο-

your skill in the battle. I will not if I can help it orders promptly (\$ 9). 2. The battle is of great importance (# 10). 8. Conclusion, recalling 5 2.

χωρία ου ξυμφέρει. ούτε γαρ αν επιπλεύσειε τις ώς χρη ές έμβολην μη έχων την πρόσοψιν των πολεμίων έκ πολλού, ούτε αν αποχωρήσειεν έν δέοντι πιεξόμενος διέκπλοι τε ούκ είσιν ούδε αναστροφαί, άπερ νεων άμεινον πλεουσων έργα έστίν, άλλ' ἀνάγκη ἃν είη την ναυμαχίαν πεξομαχίαν καθίστασθαι, καὶ ἐν τούτω αὶ πλείους νῆες κρείσσους γίγνονται. Τούτων μέν οὖν έγω εξω την 9 πρόνοιαν κατά τὸ δυνατόν ύμεις δε εὔτακτοι παρά ταίς ναυσί μένοντες τά τε παραγγελλόμενα οξέως δέχεσθε, άλλως τε καὶ δι ολίγου της έφορμήσεως ούσης, και έν τω έργω κόσμον και σιγήν περί πλείστου ήγείσθε, ο ές τε τὰ πολλά τῶν πολεμικών ξυμφέρει και ναυμαχία ούχ ήκιστα, αμύνασθε δε τούσδε αξίως των προειργασμένων.

^{7.} ὑπὸ ἐλ. M. For ἔπεσεν, Haase, Badham, Herw. read ἔπταισεν, but ὑπὸ is then awkward, and there is no objection to the text.

^{8. [}vavolv] Herw.

^{9.} παρά ταις τε ναυσί ABEFM. - M marg, in late hand has ποιείσθε for ἡγείσθε. - δ ές τε Steph. and the edd. generally for MSS. Φστε, - και ξυμφέρει ABEFM, - ούχήκιστα MT.

- 10 ὁ δὲ ἀγὼν μέγας ὑμῖν, ἢ καταλῦσαι Πελοποννησίων τὴν ἐλπίδα τοῦ ναυτικοῦ ἢ ἐγγυτέρω καταστῆσαι 'Αθηναίοις τὸν φόβον περὶ τῆς θαλάσσης.
- 11 ἀναμιμνήσκω δ' αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς. ήσσημένων δὲ ἀνδρῶν οὐκ ἐθέ-λουσιν αἰ γνῶμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοῖαι εἶναι."
 - 90. Τοιαθτα δέ καὶ ὁ Φορμίων παρεκελεύετο. SECOND EXPLOIT οἱ δὲ Πελοποννήσιοι, ἐπειδή αὐτοῖς οἱ OF PHORMIO. 'Αθηναίοι οὐκ ἐπέπλεον ἐς τὸν κόλπον He is forced to fight in the gulf και τὰ στενά. Βουλόμενοι ἄκοντας by a manœuvre of the enemy; 11 ships escaped έσω προαγαγείν αυτούς, αναγαγόμενοι into the wider part of the gulf, αμα εω επλεον, επί τεσσάρων ταξάand were pur-sued by 20 of μενοι τας ναῦς ἐπὶ τὴν ἑαυτῶν γῆν, έσω [έπὶ] τοῦ κόλπου, δεξιῷ κέρα enemy's ships. 2 ήγουμένω, ωσπερ καὶ ωρμουν ἐπὶ δ' αὐτω εἰκοσι έταξαν τὰς ἄριστα πλεούσας, ὅπως, εὶ ἄρα νομίσας έπὶ την Ναύπακτον αὐτούς πλείν ὁ Φορμίων

10. [τοῦ ναυτικοῦ] and [περὶ τῆς θαλάσσης] Herw., 'nefaria temeritate.' (Stahl).—δμοιαι Μ.

- **90**, 1. τοιαῦτα μὲν BM; A corrected by late hand.— ἀναγόμενοι M, with most MSS., preferred by Sta.—ἐπὶ τὴν ἐαυτῶν γῆν. I follow Cl., Sta. and Ste. in placing these with the preceding words; but the passage is very doubtful. Herw. reads παρὰ for ἐπὶ with Badham, Van der Mey ἐπὶ τὴν ἐναντίαν γῆν, i.e. the Pel. pretended to be sailing towards Naupactus, as § 2; Bloomfield τὴν αὐτῶν γῆν: Cr. thinks ἐπὶ ... γῆν a gloss on ἔσω ἐπὶ τοῦ κόλπου.—[ἐπὶ] Kr., Herw., Sta.
- 2. M has ἡγουμένωι corrected by late hand into ἡγούμενοι, and περικλήισειαν into περικλείσειαν.—πλέοντα MSS.; πλέω ὅντα Bh.; [πλέοντα] Cr.; πλέοντες Kr., Dobree, Herw.

και αυτός επιβοηθών ταύτη παραπλέοι, μη διαφύγοιεν πλέοντα τον επίπλουν σφων οι 'Αθηναίοι έξω του έαυτων κέρως, αλλ' αθται αι νήες περικλήσειαν. ὁ δέ, ὅπερ ἐκείνοι προσεδέχοντο, φοβη- 3 θείς περί τῷ χωρίω ἐρήμω ὄντι, ὡς ἐώρα ἀναγομένους αυτούς, ἄκων και κατά σπουδήν εμβιβάσας έπλει παρά την γην και ο πείος άμα των Μεσσηνίων παρεβοήθει. ιδόντες δε οι Πελοπον- 4 νήσιοι κατά μίαν έπι κέρως παραπλέοντας και ήδη όντας έντὸς τοῦ κόλπου τε καὶ πρὸς τη γη, όπερ εβούλοντο μάλιστα, από σημείου ένος ἄφνω έπιστρέψαντες τας ναυς μετωπηδον έπλεον ώς είχε τάχους εκαστος έπὶ τους 'Αθηναίους, καὶ ήλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δέ 5 ενδεκα μεν αίπερ ήγουντο ύπεκφεύγουσι το κέρας των Πελοποννησίων και την επιστροφήν ές την ευρυγωρίαν τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς την γην υποφευγούσας και διέφθειραν, ἄνδρας τε [των 'Αθηναίων] απέκ-The other 9 τειναν όσοι μη έξένευσαν αυτών. και Athenian ships 6

των νεων τινάς αναδούμενοι είλκον ted, but the Mesκενάς (μίαν δε αυτοίς ανδράσιν είλον on shore waded ήδη), τας δέ τινας οι Μεσσήνιοι παρα- some.

were intercepsenian infantry out and saved

- 3. Perhaps we should bracket δπερ έκεινοι προσεδέχοντο,
- 4. [κατά μίαν] Herw., as a gloss on έπὶ κέρως, which occurs correctly in v. 32 and 50; VIII, 104.—Perhaps we should bracket δπερ έβούλοντο μάλιστα.
- 5. [τῶν 'Αθηναίων] a mere note on ἀνδρας. Jowett with good reason omits it in translating. Cf. c. 92, 2,
- 6. είλον ήδη. ήδη is wanting in a few MSS., and is omitted by some edd.

βοηθήσαντες και έπεσβαίνοντες ξύν τοις όπλοις ές την θάλασσαν καὶ έπιβάντες ἀπὸ τῶν καταστρωμάτων μαχόμενοι άφείλοντο έλκομένας ήδη. 91. ταύτη μέν οῦν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ διέφθειραν τὰς 'Αττικάς ναῦς' αἱ δὲ εἴκοσι νηες αὐτῶν αι ἀπὸ τοῦ δεξιοῦ κέρως εδίωκον τὰς ένδεκα ναῦς τῶν ᾿Αθηναίων [αΐπερ ὑπεξέφυγον την επιστροφήν ες την ευρυχωρίαν]. και φθάνουσιν αὐτοὺς πλην μιᾶς [νεως] προ-10 of the 11 ships got safe to Nauκαταφυγούσαι ές την Ναύπακτον, καὶ pactus. The remaining one ίσχουσαι άντίπρωροι κατά το Άπολsank its pursuer, while the Peloλώνιον παρεσκευάζοντο αμυνούμενοι, ponnesians were thrown into disην ές την γην έπι σφας πλέωσιν. order. Then the 10 ships renewed οί δε παραγενόμενοι υστερον επαιά-2 the attack, put the Lacedaemoνιζόν τε αμα πλέοντες ώς νενικηκότες nians to flight, captured 6 ships καὶ τὴν μίαν ναῦν τῶν ᾿Αθηναίων τὴν and recovered those which the ύπόλοιπον εδίωκε Λευκαδία ναθς μία enemy had previously taken. πολύ προ των άλλων. ἔτυχε δε όλκας

όρμοῦσα μετέωρος, περὶ ἢν ἡ ᾿Αττικὴ ναῦς φθάσασα [καὶ περιπλεύσασα] τῆ Λευκαδία διωκούση

^{91, 1.} διέφθειραν Sta. and subsequent edd., with C. only. The rest ξφθειραν (as MT) or ξφθειραν. Herw. brackets τε to ναθς without good reason.—[αἴπερ ... εὐρυχωρίαν] Herw. For ἐπιστροφὴν many MSS. have ὑποστροφὴν.—[νεῶς] Herw., Sta.—κατὰ ἀπολλώνιον M, with majority of MSS. 'Cf. I. 24, 7; III. 75, 3; IV. 110, 1; v. 66, 1; VII. 29, 3; VIII. 93, 1.' Sta.—ἀμυνόμενοι, AMT. ὡς ἀμυνούμενοι Herw.—ἐπὶ σφὰς ἐπιπλέωσιν MT.

^{2.} ἐπαιώνιζον Μ. - Λευκαδία [ναθς] Herw.

 [[]καὶ περιπλεύσασα] The gloss is added in CEFGMT. τŷ [Λευκαδία] διωκούση Cobet, Herw.

έμβάλλει μέση καὶ καταδύει. τοῖς μέν οὖν Πελο- 4 ποννησίοις γενομένου τούτου απροσδοκήτου τε καὶ παρὰ λόγον φόβος ἐμπίπτει, καὶ ἄμα ἀτάκτως διώκοντες δια τὸ κρατείν αι μέν τινες των νεων καθείσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύμφορον δρώντες προς την έξ ολίγου αντεξόρμησιν, Βουλόμενοι τας πλείους περιμείναι, αί δε καί ες Βράγεα ἀπειρία χωρίων ὥκειλαν. 92. τους δέ Αθηναίους ιδόντας ταυτα γιγνόμενα θάρσος τε έλαβε και από ένος κελεύσματος εμβοήσαντες έπ' αύτους ώρμησαν, οι δε διά τὰ υπάργοντα άμαρτήματα καὶ την παρούσαν αταξίαν ολίγον μεν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, οθενπερ ανηγάγοντο. επιδιώκοντες δε 2 οι 'Αθηναίοι τάς τε έγγυς ούσας μάλιστα ναύς έλαβον εξ και τὰς εαυτών ἀφείλοντο ας εκείνοι προς τη γη διαφθείραντες το πρώτον ανεδήσαντο ανδρας τε τους μεν απέκτειναν, τινας δε και έξώγρησαν. έπὶ δὲ τῆς Λευκαδίας νεώς, ή περὶ την 3 όλκάδα κατέδυ, Τιμοκράτης ο Λακεδαιμόνιος πλέων. ώς ή ναυς διεφθείρετο, έσφαξεν αυτόν, και έξεπεσεν ές τὸν Ναυπακτίων λιμένα. αναχωρήσαντες 4 δε οι Αθηναίοι τροπαίον έστησαν όθεν αναγαγό-

al δè for al δè Cobet. —βράχεα. Distinguish from βραχέα, which some MSS. have. —χωρίων ἀπείριαι ΜΤ.

^{92,} l. κελεύματος Herw., but κελεύω is an exception in its class. See Rutherford, New Phryn. p. 101.

^{2.} Probably δθενπερ ανηγάγοντο should be bracketed.

^{3.} εσφαξεν έαυτον Μ.

^{4.} arayoueros M, with all but C.

μενοι εκράτησαν, καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια όσα προς τη έαυτων ην ανείλοντο, και τοις έναν-5 τίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. ἔστησαν δέ και οι Πελοποννήσιοι τροπαίον [ώς νενικηκότες] της τροπης ων προς τη γη νεων διέφθειραν καί ηνπερ έλαβον ναῦν, ἀνέθεσαν ἐπὶ τὸ 'Ρίον τὸ 6 'Αχαϊκόν παρά το τροπαίον. μετά δε ταῦτα φο-Βούμενοι την ἀπὸ τῶν ᾿Αθηναίων βοήθειαν ὑπὸ The Peloponne- νύκτα ἐσέπλευσαν ἐς κόλπον τὸν sians retire to Το Κρισαίον και Κόρινθον πάντες πλήν Corinth. Athenian rein-7 forcements ar-Λευκαδίων. καὶ οἱ ἐκ τῆς Κρήτης rive at Naupac-'Αθηναίοι ταις είκοσι ναυσίν, αις έδει tus from Crete. πρὸ τῆς ναυμαχίας τῷ Φορμίωνι παραγενέσθαι, ου πολλώ υστερον της αναχωρήσεως των νεών αφικνοῦνται ές την Ναύπακτον. καὶ τὸ θέρος ἐτελεύτα.

5. Mss. ώς νενικηκότες της τροπης &ς πρός τη γη ναθς διέφθειραν. Herw. brackets this, arguing that it represents three scholia patched together. But some explanation of της τροπής is wanted. When ώς νενικηκότες, an utterly superfluous and cumbersome note, came into the text, the gen. ὧν νεῶν was corrupted into as vaos, being constructed as object to νενικηκότες. Cf. VII. 54, τροπαίον έστησαν 'Αθηναίοι ής οί Τυρσηνοί τροπής έποιήσαντο των πεζών. Böhme, in support of the MSS., taking, as is usually done, as ... ναῦς for τῶν νεῶν as quotes I. 50, 1 των νεών às καταδύσειαν for the non-attraction of as. But in all cases of non-attraction (a) the antecedent precedes; or (b) it is omitted; for which see Kr. Gr. Gr. 51, 13. 4. In no case is it attracted into the relative clause, as it would be here; the impossibility of such an attraction of antecedent, without attraction of relative, may be seen by examining I. 99, 3. Cobet also brackets ώς νενικηκότες. V. L. p. 441.

6. ές τὸν κόλπον CM.

93. Πρίν δε διαλύσαι* τὸ ες Κόρινθόν τε καὶ τον Κρισαίον κόλπον αναχωρήσαν The Peloponneναυτικόν, ὁ Κνημος καὶ ὁ Βρασίδας καὶ οι άλλοι άρχοντες των Πελοποννησίων αρχομένου τοῦ χειμώνος έβούλοντο διδαξάντων Μεγαρέων αποπειρασαι τοῦ Πειραιῶς [τοῦ λιμένος τῶν 'Αθη-

sian admiral and the commissioners plan an at-tack on Piraeus. The crews march from Corinth to Megara, then embark on the Megarian ships :

ναίων] ήν δε αφύλακτος και άκληστος εικότως δια τὸ ἐπικρατεῖν πολὺ τῷ ναυτικῷ. ἐδόκει δὲ λά-2 βόντα των ναυτων εκαστον την κώπην και το ύπηρέσιον και τον τροπωτήρα πεξή ιέναι εκ Κορίνθου έπὶ την πρὸς 'Αθήνας θάλασσαν, καὶ ἀφικομένους κατά τάχος ές Μέγαρα καθελκύσαντας έκ Νισαίας του νεωρίου αυτών τεσσαράκοντα ναύς, αὶ ἔτυχον αὐτόθι οὖσαι, πλεῦσαι εὐθὺς ἐπὶ τὸν Πειραιά ούτε γάρ ναυτικόν ην προφυλάσσον έν 3 αὐτῷ οὐδεν οὕτε προσδοκία οὐδεμία μη ἄν ποτε οί πολέμιοι έξαπιναίως ούτως επιπλεύσειαν, επεί ούτ' από του προφανούς τολμήσαι αν, ούτ' εί καθ' ήσυχίαν διανοοίντο, μη ούκ αν προαισθέσθαι.

93, 1. τὸ ναυτικὸν ΜΤ. - [τοῦ λιμένος τῶν 'A.]. I bracket with Naber. See Class. Rev. iv. p. 207. - akleiotos MT.

3. μή [ar] ἐπιπλεύσειαν Dobree; but see Stahl, Quaest. Gram. p. 25. Goodwin, M. T. & 363. - Mss. ovoč and tov moodavovs τολμήσαι αν καθ' ήσυχίαν, οὐδ' (or οὐδε) εί διενοούντο κ.τ.λ. Bekker corrected ovoč ... ovoč to ovre ... ovre. Herw. transferred καθ' ήσυχίαν, followed by Cr. and Sta. διανοοίντο is Sta.'s correction. Ste. thinks both από τοῦ προφανοῦς and καθ' ήσυγίαν may be spurious. The antithesis is between τὸ ἀπὸ τοῦ πρ. ἐπιπλεῦσαι and τὸ καθ' ἡσυχίαν ἐπιπλεῦσαι. - προαίσθεσθαι ABFM.

4 ώς δε έδοξεν αυτοίς, και εχώρουν ευθύς και άφικόμενοι νυκτός και καθελκύσαντες έκ της Νισαίας τας ναθς έπλεον έπὶ μεν τον Πειραιά οὐκέτι,

gave way, so they said that the wind was too strong against them, and plun-dered Salamis instead.

buttheircourage ωσπερ διενοούντο, καταδείσαντες τὸν κίνδυνον (καί τις καὶ ἄνεμος λέγεται αὐτοὺς κωλῦσαι), ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρωτήριον τὸ πρὸς Μέγαρα ὁρῶν (καὶ φρούριον ἐπ' αὐτοῦ ἢν καὶ νεῶν

τριών φυλακή του μη έσπλειν Μεγαρεύσι μηδ' έκπλείν μηδέν), τῷ τε φρουρίω προσέβαλον καὶ τας τριήρεις αφείλκυσαν κενάς, την τε άλλην Σαλαμίνα ἀπροσδοκήτοις ἐπιπεσόντες ἐπόρθουν. Athens is at first 94. ές δε τας 'Αθήνας φρυκτοί τε alarmed: ήροντο πολέμιοι καὶ έκπληξις εγένετο ούδεμιας των κατά τον πόλεμον ελάσσων. οί μέν γὰρ έν τῷ ἄστει ές τὸν Πειραια ἄοντο τοὺς πολεμίους έσπεπλευκέναι ήδη, οί δ' έν τω Πειραιεί τήν τε Σαλαμίνα ήρησθαι ενόμιζον και παρά σφας όσον οὐκ ἐσπλεῖν αὐτούς ὅπερ ἄν, εἰ ἐβου-

4. και φρούριον ... μηδέν I have placed in parenthesis. The ordinary reading is a colon at ὁρῶν, full stop at μηδέν, but Herw. and Sta. point out that φρούριον έπ' αὐτοῦ to μηδέν is put in to explain what follows, and τω τε φρουρίω is connected with δρών. Herw. reads τὸ πρὸς Μ. ὁρών καί, φρούριον γάρ έπ' αύτοῦ ... μηδέν, τῷ τε φ. κ.τ.λ.: Sta. τὰ πρὸς M. ὁρῶν, καί (φρούριον * * $\dot{\epsilon}\pi$ ' αὐτοῦ ... μηδέν) τ $\hat{\omega}$ τε, thinking that something like γάρ. ψ και αὐτῷ ὅνομα Βούδορον is lost after φρούριον. Cf. c. 94, 3, where the name is given, though not previously mentioned. But this may merely be an oversight on Thuc.'s part.

94, 1. οὐδὲ μιᾶς Μ.—ἡιρῆσθαι in M has marginal correction, in late hand, έαλωκέναι. - [ένδμιζον] Herw. - σφάς Μ.

λήθησαν μη κατοκνήσαι, ραδίως αν εγένετο καί ούκ αν ανεμος εκώλυσε. βοηθήσαντες but a fleet is 2 hastily sent out. δε αμ' ημέρα πανδημεί οι 'Αθηναίοι and the Peloές τον Πειραιά ναθς τε καθείλκον και treat to Megara. έσβαντες κατά σπουδήν και πολλώ θορύβω ταις μέν ναυσίν έπι την Σαλαμίνα έπλεου, τω πεξώ δε φυλακάς του Πειραιώς καθίσταντο. οι δε 3 Πελοποννήσιοι ως ήσθοντο την βοήθειαν, καταδραμόντες της Σαλαμίνος τὰ πολλά καὶ ἀνθρώπους καὶ λείαν λαβόντες καὶ τὰς τρεῖς ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαιας έπλεον έστι γαρ ο τι και αι νηες αυτούς διά γρόνου καθελκυσθείσαι καὶ οὐδεν στέγουσαι έφόβουν. αφικόμενοι δε ές τα Μέγαρα πάλιν έπὶ της Κορίνθου απεγώρηραν πεξή οί δ' Αθη- 4 ναίοι οὐκέτι καταλαβόντες προς τη Σαλαμίνι απέπλευσαν καὶ αὐτοί καὶ μετά τοῦτο φυλακήν αμα του Πειραιώς μαλλον το λοιπον εποιούντο λιμένων τε κλήσει και τη άλλη έπιμελεία.

95. Ύπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ χειμῶνος τούτου ἀρχομένου Σιτάλκης ὁ Τήρεω ΝΙΑΝ ΕΧΡΕΙΙΘδρύσης, Θρακῶν βασιλεύς, ἐστράτευσεν ἐπὶ Περδίκκαν τὸν ᾿Αλεξάνδρου, stated. it was the result of a plan between τοὺς ἐπὶ Θράκης, δύο ὑποσχέσεις τὴν Athens. μὲν βουλόμενος ἀναπρᾶξαι, τὴν δὲ αὐτὸς ἀποδοῦναι.

^{3.} $[\tau\circ\hat{v} \ \phi\rho\circ\nu\rho lov]$ Cobet. $-\delta \tau\iota]$ MSS. $\delta\tau\epsilon$. Corr. by Abresch. $-\pi\epsilon \hat{y}\hat{g}$ only CG. The rest $\pi\epsilon \hat{y}ol$, but Sta. shows that Thuc. uses $\pi\epsilon \hat{y}\hat{g}$ only. $\pi\epsilon \hat{y}ol$ is due to the of following.

^{4.} κλείσει Μ. - For αμα C has ήδη which Kr. and Sta. read.

2 ο τε γαρ Περδίκκας αὐτῷ ὑποσχόμενος, εὶ 'Αθηναίοις τε διαλλάξειεν έαυτὸν κατ' άρχὰς τω πολέμω πιεξόμενον και Φιλίππον τον αδελφον αὐτοῦ πολέμιον όντα μη καταγάγοι ἐπὶ βασιλεία, α ύπεδέξατο ούκ επετέλει τοις τε 'Αθηναίοις αὐτὸς ώμολογήκει ὅτε τὴν ξυμμαχίαν ἐποιείτο τον έπὶ Θράκης Χαλκιδικόν πόλεμον καταλύσειν. 3 αμφοτέρων οῦν ένεκα την έφοδον εποιείτο καὶ τὸν τε Φιλίππου υίον 'Αμύνταν ώς επί βασιλεία των Μακεδόνων ήγε καὶ τῶν ᾿Αθηναίων πρέσβεις, οἶ έτυχον παρόντες τούτων ένεκα, καὶ ἡγεμόνα "Αγνωνα" έδει γαρ καὶ τοὺς 'Αθηναίους ναυσί τε καὶ στρατιά ώς πλείστη ἐπὶ τοὺς Χαλκιδέας παραγενέσθαι. 96. ανίστησιν οθν έκ των 'Οδρυ-Enumeration of σων ορμώμενος πρώτον μεν τους έντος τοῦ Αίμου τε όρους καὶ της 'Ροδόπης Θράκας όσων ήρχε μέχρι θαλάσσης [ές τὸν Εὔξεινόν τε πόντον και τὸν Ελλήσποντον], ἔπειτα τούς ύπερβάντι Αίμον Γέτας καὶ όσα άλλα μέρη έντὸς τοῦ "Ιστρου ποταμοῦ πρὸς θάλασσαν μᾶλλον την τοῦ Ευξείνου πόντου κατώκητο είσι δ' οί Γέται καὶ οἱ ταύτη ὅμοροί τε τοῖς Σκύθαις 2 καὶ ὁμόσκευοι, πάντες ἱπποτοξόται. παρέκαλει

^{95, 3.} ξτυχον παρατυχόντες M, while T. has ξτυχον παρατυχόντας.—άγνωνα ΑΜΤ.—ώς πλείστου ΜΤ.

^{96,} l. [ἐs τὸν ... Ἑλλήσποντον] bracketed by Kr., Sta., Herw., since the Schol, did not find them; for he notes on μέχρι θ., ἐως τοῦ Εὐξείνου πόντου καὶ τοῦ Ἑλλησπόντου. Cl. however thinks the scholium proves the contrary.—μέρη suspected by Kr. and Sta.—τὴν τοῦ Εὐξείνου πόντου. Cr. thinks these words an adscript to θάλασσαν.

δέ και των ορεινών Θρακών πολλούς των αύτονόμων και μαγαιροφόρων, οι Δίοι καλούνται, την 'Ροδόπην οι πλείστοι οικούντες' και τους μέν μισθω έπειθεν, οι δ' έθελονται Ευνηκολούθουν. ανίστη δέ καὶ 'Αγριάνας καὶ Λαιαίους καὶ άλλα 3 όσα έθνη Παιονικά ων ήρχε καὶ έσχατοι της άρχης οθτοι ήσαν μέχρι γάρ Λαιαίων Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ, ὁς ἐκ τοῦ Σκόμβρου όρους δι' Αγριάνων και Λαιαίων ρεί, [οῦ] ωρίζετο ή άρχη τὰ πρὸς Παίονας αὐτονόμους ήδη. τὰ δὲ 4 προς Τριβαλλούς και τούτους αυτονόμους Τρήρες ωριζον και Τιλαταίοι οικούσι δ' ούτοι πρός βορέαν τοῦ Σκόμβρου όρους καὶ παρήκουσι πρὸς ηλίου δύσιν μέχρι τοῦ 'Οσκίου ποταμού. δεῖ δ' ούτος έκ του όρους όθενπερ και ο Νέστος και ό "Εβρος" έστι δε ερήμον το όρος καὶ μένα, έχόμενον της 'Ροδόπης. 97. έγένετο Extent of Sitalδε ή άρχη ή 'Οδρυσων μέγεθος επί μεν ces' kingdom. θάλασσαν καθήκουσα ἀπὸ ᾿Αβδήρων πόλεως ές

2. For δρεινῶν Herw. reads δρείων, for δρεινός regularly=montuosus, δρείος montanus. But the distinction is not always kept up.

3. ἀγριάνας Μ.—μέχρι γὰρ] γὰρ is wanting in the first hand of all MSS. but C, and is probably a conjecture. C omits, the rest insert γρααίων καὶ after μέχρι. All recent edd. follow C and omit οὖ, following Arnold.—τοῦ κοσμίου δρους ΜΤ.—δι' ᾿Αγριάνων, Cl.'s correction of the imaginary διὰ Γρααίων of the MSS.

4. έβρος ΜΤ. -- έρημον Μ.

97, 1. μέγεθος μέν ἐπὶ Μ.—[τὸν] first bracketed as a ditto graphy by Valckenaer, who is followed by all recent edd.—
τοτηται ΜΤ.—στρογγύλων Μ, with η ever ω. Τ has στρογγύλ ω.

τον Εύξεινον πόντον [τον] μέχρι "Ιστρου ποταμοῦ αυτη περίπλους ἐστὶν ή γη τὰ ξυντομώτατα, ην αίει κατά πρύμναν ιστηται το πνεύμα, νηι στρογγύλη τεσσάρων ήμερων καὶ ἴσων νυκτων όδῷ δὲ τὰ ξυντομώτατα ἐξ 'Αβδήρων ἐς "Ιστρον 2 ανήρ εύζωνος ένδεκαταίος τελεί. τὰ μέν πρὸς θάλασσαν τοσαύτη ην ές ηπειρού δε άπο Βυξαντίου ές Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα (ταύτη γαρ δια πλείστου από θάλασσης ανω εγίγνετο) Sources of his ήμερων ανδρί ευξώνω τριών και δέκα άνύσαι. φόρος τε έκ πάσης της βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσωνπερ ἦρξαν έπὶ Σεύθου, ος υστερον Σιτάλκου βασιλεύσας πλείστον δη εποίησε, τετρακοσίων ταλάντων άργυρίου μάλιστα δύναμις[, α χρυσός καὶ άργυρος προσήει] και δώρα οὐκ ελάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς δὲ ὅσα ύφαντά τε καὶ λεία, καὶ ή ἄλλη κατασκευή, καὶ ου μόνον αυτώ, άλλα και τοις παραδυναστεύουσί 4 τε καὶ γενναίοις 'Οδρυσών. κατεστήσαντο γάρ τούναντίον της Περσών βασιλείας τὸν νόμον, όντα μέν καὶ τοῖς ἄλλοις Θραξί, λαμβάνειν μᾶλλον ή διδόναι (καὶ αἴσχιον ην αἰτηθέντα μη δοῦναι η αιτήσαντα μη τυχείν), όμως δὲ κατὰ τὸ δύνασθαι

^{2.} dvioat MSS. See c. 75, 2.

^{3.} δσωνπερ ῆρξαν Dobree, generally adopted, for MSS. δσων (inferior MSS. δσων) προσήξων.—προσήει Sta., after Madvig, for MSS. είη or ηει. Herw. in Mnem. 1886, p. 60, brackets å... είη, after Dobree. Probably å... προσήει was a gloss on χρυσοῦ... προσεφέρετο.

έπὶ πλέον αὐτῷ ἐχρήσαντο οὐ γὰρ ἦν πράξαι οὐδεν μη διδόντα δώρα. ώστε επί Power of his 5 μέγα ήλθεν ή βασιλεία ισχύος. των Empire. γαρ έν τη Ευρώπη όσαι μεταξύ του Ίονίου κόλπου καὶ τοῦ Εὐξείνου πόντου μεγίστη εγένετο γρημάτων προσόδω και τη άλλη ευδαιμονία, ίσχύι δε μάχης καὶ στρατοῦ πλήθει πολύ δευτέρα μετά την των Σκυθών. ταύτη δε αδύνατα έξι-6 σούσθαι ούχ ότι τὰ έν τη Ευρώπη, άλλ' οὐδ' έν τη 'Ασία έθνος έν προς έν ουκ έστιν ο τι δυνατόν Σκύθαις όμογνωμονούσι πάσιν άντιστηναι. ού μην οὐδ ές την άλλην εὐβουλίαν καὶ ξύνεσιν περί των πάροντων ές τον βίον άλλοις όμοιούνται. 98. Σιτάλκης μεν οὖν βασιλεύων χώρας The expedition τοσαύτης παρεσκευάζετο τον στρατόν. starta. και έπειδη αυτώ έτοιμα ην. άρας έπορεύετο έπι την Μακεδονίαν πρώτον μεν δια της αυτού αρχης, επειτα διὰ Κερκίνης έρήμου όρους, δ έστι μεθόριον Σιντων καὶ Παιόνων. ἐπορεύετο δὲ δι' αὐτοῦ τῆ όδω ήν πρότερον αυτός εποιήσατο τεμών την ύλην, ότε έπὶ Παίονας έστρατευσε. τὸ δὲ όρος 2 έξ 'Οδρυσων διιόντες έν δεξια μεν είχον Παίονας, έν αριστερά δε Σιντούς και Μαιδούς. διελθόντες δε αὐτὸ ἀφίκοντο ες Δόβηρον την Παιονικήν. πορευομένω δε αυτώ απεγίγνετο μεν ουδέν του 3

μετὰ τὴν τῶν Σκυθῶν. M, with several others, omits τὴν,
 while C omits τῶν. For δευτέρα, M has δευτέραι.

^{98,} l. Συτῶν] Most MSS. Σίντων and Σίντους below. On the accent, see Stahl, Quaest. Gram. p. 34.

^{2.} µaidous M. See Stahl, l.c.

στρατοῦ εἰ μή τι νόσω, προσεγίγνετο δέ πολλοὶ On the way the γαρ των αὐτονόμων Θρακων ἀπαρά-numbers greatly κλητοι έφ' άρπαγην ηκολούθουν, ώστε τὸ πῶν πληθος λέγεται οὐκ ἔλασσον πεντεκαίδεκα 4 μυριάδων γενέσθαι καὶ τούτου τὸ μὲν πλέον πεζὸν ην, τριτημόριον δε μάλιστα ίππικόν. του δ' ίππικοῦ τὸ πλείστον αὐτοὶ 'Οδρύσαι παρείχοντο καὶ μετ' αὐτοὺς Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιροφόροι μαχιμώτατοι μέν ησαν οί έκ της 'Ροδόπης αὐτόνομοι καταβάντες, ὁ δὲ ἄλλος ὅμιλος ξύμμεικτος πλήθει φοβερώτατος ήκολούθει. 99. ξυνηθροίζοντο οὖν ἐν τῆ Δοβήρω καὶ παρεσκευάζοντο όπως κατά κορυφήν έσβαλούσιν ές την κάτω 2 Sitalces invades Μακεδονίαν, ής ο Περδίκκας ήρχε. των Perdiccas' kingγαρ Μακεδόνων είσι και Λυγκησταί καὶ Ἐλιμιῶται καὶ ἄλλα ἔθνη ἐπάνωθεν, ἃ ξύμμαγα μέν έστι τούτοις και ύπήκοα, βασιλείας δ' έχει καθ' αυτά. την δε περί θά-3 Digression on the growth of λασσαν νῦν Μακεδονίαν 'Αλέξανδρος the kingdom of λασσαν Macedonia. ο Περδίκκου πατήρ καὶ οἱ πρόγονοι αὐτοῦ Τημενίδαι τὸ ἀρχαῖον ὄντες έξ "Αργους πρώτον εκτήσαντο καὶ εβασίλευσαν αναστήσαντες μάχη έκ μέν Πιερίας Πίερας, οδ υστερον ύπο τὸ Πάγγαιον πέραν Στρυμόνος ὅκησαν Φάγρητα καὶ άλλα χωρία (καὶ ἔτι καὶ νῦν Πιερικὸς κόλπος καλείται ή ύπὸ τῶ Παγγαίω πρὸς θάλασσαν γῆ), έκ δε της Βοττίας καλουμένης Βοττιαίους, οι νύν

^{4.} ξύμμεικτος] Mss. ξύμμκτος. See Stahl, Quaest. Gram. p. 39, Meisterhans, p. 144.

^{99, 3.} παρά θάλασσαν M, with most MSS.—περί B.

ὅμοροι Χαλκιδέων οἰκούσι' τῆς δὲ Παιονίας παρὰ 4 τὸν 'Αξιὸν ποταμὸν στενήν τινα καθήκουσαν ἄνωθεν μέχρι Πέλλης καὶ θαλάσσης ἐκτήσαντο, καὶ πέραν 'Αξιοῦ μέχρι Στρυμόνος τὴν Μυγδονίαν καλουμένην 'Ηδῶνας ἐξελάσαντες νέμονται. ἀνέ- 5 στησαν δὲ καὶ ἐκ τῆς νῦν 'Εορδίας καλουμένης 'Εορδούς, ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δὲ τι αὐτῶν περὶ Φύσκαν κατψκηται, καὶ ἐξ 'Αλμωπίας "Αλμωπας. ἐκράτησαν δὲ καὶ τῶν 6 ἄλλων ἐθνῶν οἱ Μακεδόνες οῦτοι, ἃ καὶ νῦν ἔτι ἔχουσι, τόν τε 'Ανθεμοῦντα καὶ Κρηστωνίαν καὶ Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ ξύμπαν Μακεδονία καλεῖται, καὶ Περδίκκας 'Αλεξάνδρου βασιλεὺς αὐτῶν ἦν ὅτε Σιτάλκης ἐπήει.

100. Καὶ οι μὲν Μακεδόνες οὖτοι ἐπιόντος πολλοῦ στρατοῦ ἀδύνατοι ὄντες ἀμύνεσθαι ἔς τε τὰ καρτερὰ καὶ τὰ τείχη ὅσα ἢν ἐν τῆ χώρα ἐσεκομίσθησαν. ἢν δὲ οὐ πολλά, ἀλλὰ ὕστερον 2 ᾿Αρχέλαος ὁ Περδίκκου [υἰὸς] βασιλεὺς γενόμενος τὰ νῦν ὅντα ἐν τῆ χώρα ϣκοδόμησε καὶ ὁδοὺς εὐθείας ἔτεμε καὶ τᾶλλα διεκόσμησε τὰ [τε] κατὰ τὸν πόλεμον ἵπποις καὶ ὅπλοις καὶ τῆ ἄλλη παρασκευῆ κρείσσονι ἡ ξύμπαντες οἱ ἄλλοι βασιλῆς ὀκτὰ οἱ πρὸ αὐτοῦ γενόμενοι. ὁ δὲ στρατὸς 3

 ^{&#}x27;Hôῶναs and 'Αλμωπαs. On accent, see Stahl, Quaest. Gram. p. 34.

^{6.} Βισαλτίαν] σαλτίαν ΜΤ.

^{100, 2. [}viòs] Cobet.—[τε] Haacke.—ξύμπαντες άλλοι βασιλεῖς MT.—[οἱ άλλοι βασιληῖς ὁκτὼ] Dobree. Pp. thinks ὁκτὼ added from a recollection of Herod. 8, 139. Cf. c. 92, 2 for the order.

των Θρακών έκ της Δοβήρου έσέβαλε πρώτον μέν ες την Φιλίππου πρότερον οθσαν άρχην, καὶ takes είλεν Είδομενην μέν κατά κράτος. Sitalces some towns, and meets with Γορτυνίαν δέ και Αταλάντην και slight resisάλλα άττα χωρία όμολογία δια την tance. 'Αμύντου φιλίαν προσχωρούντα, του Φιλίππου υίέος, παρόντος Ευρωπον δε επολιόρκησαν μέν, 4 έλειν δε ούκ εδύναντο. έπειτα δε και ες την άλλην Μακεδονίαν προυχώρει την έν αριστερά Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν Βοττιαίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τήν τε Μυγδονίαν καὶ Γρηστωνίαν καὶ Ανθεμοῦντα έδή-5 ουν. οι δε Μακεδόνες πεξω μεν ουδε διενοούντο αμύνεσθαι, ίππους δε προσμεταπεμψάμενοι από των άνω ξυμμάγων, όπη δοκοίη, ολίγοι προς πολλούς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. 6 και ή μεν προσπέσοιεν, ούδεις ύπέμενεν ανδρας ίππέας τε άγαθούς καὶ τεθωρακισμένους, ύπὸ δὲ πλήθους περικληόμενοι αύτους πολλαπλασίω τω ομίλω ές κίνδυνον καθίστασαν ώστε τέλος ήσυχίαν ήγον, οὐ νομίζοντες ίκανοὶ είναι But the Athenian fleet, which προς το πλέον κινδυνεύειν. 101. ό was to co-operate with him, δε Σιτάλκης πρός τε τὸν Περδίκκαν never came. So Sitalces, through λόγους εποιείτο ων ένεκα εστράτευσε the mediation of his nephew Seuκαὶ ἐπειδη οἱ ᾿Αθηναῖοι οὐ παρησαν thes, made terms with Perdiccas ταίς ναυσίν, απιστούντες αυτόν μη and retired home. ηξειν (δώρα δε και πρέσβεις έπεμψαν

^{4.} είς την Β. ΜΤ. - μυγδωνίαν ΜΤ.

^{5.} ἐσέβαλον Μ.

^{101, 1.} δωρά τε MSS., corr. by Po.

αὐτῶ), ἔς τε τοὺς Χαλκιδέας καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει, καὶ τειχήρεις ποιήσας έδήου την γην. καθημένου δ' αὐτοῦ περὶ τους 2 χώρους τούτους οι πρός νότον οικούντες Θεσσαλοί και Μάγνητες και οι άλλοι ύπήκοοι Θεσσαλών και οι μέχρι Θερμοπυλών "Ελληνες έφοβήθησαν μη καὶ έπὶ σφας ὁ στρατὸς χωρήση, καὶ έν παρασκευή ήσαν. εφοβήθησαν δε και οι πέραν 3 Στρυμόνος πρός βορέαν Θράκες ὅσοι πεδία εἶχον, Παναίοι καὶ 'Οδόμαντοι καὶ Δρῶοι καὶ Δερσαίοι. αὐτόνομοι δ' εἰσὶ πάντες. παρέσχε δε λόγον καὶ 4 έπὶ τοὺς τῶν 'Αθηναίων πολεμίους "Ελληνας μή ύπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφάς γωρήσωσιν. ὁ δὲ τήν τε Χαλκιδικήν καὶ 5 Βοττικήν καὶ Μακεδονίαν αμα ἐπέχων ἔφθειρε καὶ έπειδη αυτώ ουδέν επράσσετο ων ένεκα εσέβαλε καὶ ή στρατιὰ σῖτόν τε οὐκ είχεν αὐτῷ καὶ ὑπὸ χειμώνος εταλαιπώρει, αναπείθεται υπό Σεύθου τοῦ Σπαρδάκου, ἀδελφιδοῦ ὅντος καὶ μέγιστον μεθ' αύτὸν δυναμένου, ὥστ' ἐν τάχει ἀπελθεῖν' τον δε Σεύθην κρύφα Περδίκκας ύποσχόμενος άδελφην έαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτη προσποιείται. καὶ ὁ μὲν πεισθεὶς καὶ μείνας 6 τριάκοντα τὰς πάσας ἡμέρας, τούτων δὲ ὀκτὼ έν Χαλκιδεύσιν, ανεχώρησε τω στρατώ κατά τάχος ἐπ' οἴκου Περδίκκας δὲ ὕστερον Στρατονίκην την έαυτοῦ άδελφην δίδωσι Σεύθη, ώσπερ

^{2.} σφάs M; so in § 4.

^{4.} λόγον] Herw. suggests $\phi \delta \beta ov$.— $\{ol\}$ $\dot{v}\pi'$ a $\dot{v}\tau \hat{\omega}\nu$ Gottleber, followed by Herw.

ύπέσχετο. τὰ μεν κατὰ τὴν Σιτάλκου στρατείαν οὕτως εγένετο.

102. Οι δε εν Ναυπάκτω 'Αθηναίοι τούδε τοῦ After the de- χειμώνος, επειδή τὸ τῶν Πελοπονparture of the Peloponnesian νησίων ναυτικόν διελύθη, Φορμίωνος fleet, Phormio ήγουμένου εστράτευσαν, παραπλεύmade an expedition into Acar-nania, but was σαντες έπ' 'Αστακοῦ καὶ ἀποβάντες, hindered by the Beason from at ές την μεσόγειαν της 'Ακαρνανίας τεtacking Oeniaτρακοσίοις μεν οπλίταις 'Αθηναίων των dae. άπὸ τῶν νεῶν, τετρακοσίοις δὲ Μεσσηνίων, καὶ έκ τε Στράτου καὶ Κορόντων καὶ ἄλλων χωρίων ανδρας ου δοκούντας βεβαίους είναι εξήλασαν καί Κύνητα τὸν Θεολύτου ές Κόροντα καταγαγόντες 2 ανεχώρησαν πάλιν έπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας αιεί ποτε πολεμίους όντας μόνους 'Ακαρνάνων ούκ Situation of that εδόκει δυνατόν είναι χειμώνος όντος town, and description of the στρατεύειν ὁ γὰρ Αχέλώος ποταμός alluvial deposits ρέων έκ Πίνδου όρους δια Δολοπίας of the Achelous, out of which the καὶ 'Αγραίων καὶ 'Αμφιλόχων καὶ διὰ Echinades had been formed. τοῦ 'Ακαρνανικοῦ πεδίου, ἄνωθεν μεν παρά Στράτον πόλιν, ές θάλασσαν δ' έξιεις παρ' Οινιάδας και την πόλιν αὐτοῖς περιλιμνάζων, άπορον ποιεί ὑπὸ τοῦ ὕδατος ἐν χειμῶνι στρα-3 τεύειν. κείνται δε και των νήσων των Έχινάδων αί πολλαί καταντικού Οίνιαδών, του 'Αγελώου των εκβολών οὐδεν ἀπέχουσαι, ώστε μέγας ών

^{102, 2.} Perhaps [ποταμόs] Cf. III. 1 and 106.—ἀγραῶν MT.—διεξιεὶς MSS., corr. by Pp. Cf. I. 64, 4 ἐξίησι παρὰ αὐτὴν ἐς θάλασσαν.—ὑπὸ τοῦ ὕδατος suspected by Herw.

^{3.} κατ' άντικού Μ.

ο ποταμός προσχοί αιεί και είσι των νήσων αί ηπείρωνται, έλπὶς δὲ καὶ πάσας οὐκ ἐν πολλώ τινι αν χρόνω τοῦτο παθείν. τό τε γαρ ρεῦμά 4 έστι μέγα καὶ πολύ καὶ θολερόν, αι τε νησοι πυκναί και άλλήλαις της προσχώσεως [τω μή σκεδάννυσθαι] ξύνδεσμοι γίγνονται, παραλλάξ καὶ ού κατά στοίχον κείμεναι, οὐδ' έχουσαι εὐθείας διόδους του υδατος ές το πέλαγος. έρημοι δ 5 εισί και ου μεγάλαι. λέγεται δε και 'Αλκμέωνι τῶ ᾿Αμφιάρεω, ὅτε δη ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον της μητρός, τον 'Απόλλω ταύτην την γην χρήσαι οίκειν, ύπειπόντα ούκ είναι λύσιν των δειμάτων πρίν αν εύρων έν ταύτη τη χώρα κατοικίσηται ήτις ότε έκτεινε την μητέρα μήπω ύπο ήλίου έωρατο [μηδέ γη ήν], ώς της γε άλλης αὐτῶ μεμιασμένης. ὁ δ' ἀπορῶν, ὥς φασι, μόλις 6 κατενόησε την πρόσχωσιν ταύτην τοῦ 'Αχελώου, καὶ ἐδόκει αὐτῷ ἰκανὴ ᾶν κεχῶσθαι δίαιτα τῷ σώματι αφ' οθπερ κτείνας την μητέρα οθκ ολίγον χρόνον έπλανάτο. καὶ κατοικισθείς ές τούς

 [[]τφ μὴ σ.] bracketed by Sta.: suspected by Herw. and Ste.: Badham τοῦ for τφ̂.—σύνδεσμοι all Mss. See Stahl, Quaest. Gram. p. 50.

^{5. &#}x27;Αλμαίωνι MSS., so below. But 'Αλκμέων is the old Attic form. In M in both places there is an erasure at $\alpha \iota$.— 'Απόλλω] 'malim 'Απόλλωνα' Herw., and Cobet corrects it so; but 'Απόλλω and Ποσειδώ are found, not only in, but also outside oaths. See Stahl, Quaest. Gram. p. 56, Meisterhans, p. $102.-\mu\dot{\eta}$ δὲ M.— $[\mu\eta\delta \grave{\epsilon}$ $\gamma\hat{\eta}$ $\mathring{\eta}\nu]$ bracketed by Herw. and Cobet, as a gloss on $\mu\dot{\eta}\pi\omega$... $\dot{\epsilon}\omega\rho\hat{\alpha}\tau$ ο.

^{6. [}åν] Herw. - ανακεχώσθαι Steph. - λέγομεν & MT.

περὶ Οἰνιάδας τόπους ἐδυνάστευσέ τε καὶ ἀπὸ ᾿Ακαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπε. τὰ μὲν περὶ ᾿Αλκμέωνα τοιαῦτα λεγόμενα παρελάβομεν.

103. Οἱ δὲ ᾿Αθηναῖοι καὶ ὁ Φορμίων ἄραντες
Phormio returns to Athens in the earlier spring. Εκς hange of prisoners and prizes.

τὴν Ναύπακτον* ἄμα ἢρι κατέπλευσαν ἐς τὰς ᾿Αθήνας, τοίς τε ελευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχίων ἄγοντες, οἱ ἀνὴρ ἀντ΄ ἀνδρὸς ἐλύθησαν, καὶ τὰς 2 ναῦς ἃς εἶλον. καὶ ὁ χειμὼν ἐτελεύτα οὖτος, καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὅν Θουκυδίδης ξυνέγραψεν.

103, 2. [έτελεῦτα] τῷδε Herw. Rutherford considers και τρίτον to end spurious.—At end Θουκυδίδου συγγραφῆς β΄. M with flourishes.

NOTES.

1. "Apyeral-not historic, but primary and connected with vévoarrai below. Thuc, means to say 'what preceded (i.e. book I.) was an introduction: now begins (my account of) the war itself.' Cf. ἀρξάμενος, I. 1, 1: Diod. XII. 37 την ίστορίαν έντεῦθεν ἀρξάμενος. Ullrich first rightly explained this pasο πόλεμος - i.e. the Archidamian War, 431-421; not the whole war to 404. every \$\delta \text{v\delta} \text{f\delta} n-cf. Aristoph. Ach. 539 κάντεῦθεν ήδη πάταγος ην των άσπίδων, referring to the outbreak of the war, ένθένδε refers back to I. 146, i.e. the account of the altial kal diapopal is now concluded. (The other explanation, referring ἐνθένδε to the attack on Plataea, is less satisfactory, as ἐνθένδε is so far from the account of the attempt.) τῶν ἐκατέροις ξ. - when ξύμμαχος is in the gen. plu., it is generally constructed as an adj., following that of ξυμμαγείν. Thus cacophony is avoided. Contrast I. 18 Tois éautor Euniv & neut. Cf. c. 11, 6, μάχοις, ΙΥ. Β1 τοις 'Αθηναίων ξ. 35, 2, = quo tempore. It expresses not merely time, but includes circumstances. ¿v &= 'during which period.' ἐπεμείγνυντο παρ' άλλήλους—the ἐπι- expresses -cf. c. 5, 5. reciprocity, as in έπιχρησθαι. During the period of suspicion which preceded war, έπεμείγνυντο και παρ' άλλήλους έφοίτων άκηρύκτως μέν, άνυπόπτως δ' ού, I. 146, καταστάντες—sc. ές πόλεμον, when once they had definitely started. Cf. c. 9, 1 and I. 49, 3. This refers to the interval between the attempt at Plataea and the invasion of Attica. Euvex as-down to the truce that preceded the Peace of Nicias. Cf. v. 24 ταῦτα τὰ δέκα έτη ο πρώτος πόλεμος ξυνεγώς γενόμενος, VI. 26 άρτι δ' άνειλήφει ή πόλις έαυτην άπο του Ευνεχούς πολέμου. -sc. μοι. - This resumes doxeral, but γέγραπται is probably impersonal, Thuc. meaning γέγραφα. Attic prose shows a marked preference for perf. pass. over perf. act. forms in 3rd sing. Thus à πέπρακταί μοι is far commoner than à πέπραγα, which is quite rare. γέγραφα occurs once in Thuc., γέγραπται έγέγραπτο or partic. nine times. Εής-explained by κατά θ. καὶ χειμώνα. Distinguish between τάξις, the arrangement of the subject matter as a whole, diaipeous, the divisions in which the separate events are grouped, έξεργασία, the treatment of

the separate events. It is to the dialpeois that Thuc. refers. ώς εκάστα εγίγνετο—neut. plu. is used of the several events, just as Thuc. uses avrà constantly of the details of the subject he is dealing with. κατά θ. και χειμώνα—as Thuc. begins his account of each summer with the first event of the new campaign, the summer in his history does not always begin exactly at the same time. Thus in 429, the account of summer begins with the Peloponnesian expedition against Plataea, which took place ἀκμάζοντος τοῦ σίτου, i.e. 80 days after the opening of spring (II. 71, 1; 79, 1; cf. c. 19, 1 and 2, 1). In 428 the account of the summer only begins αμα τώ πρι άκμάζοντι (III. 1, 1). Phormio's arrival at Piraeus did not occur till spring had opened; but, for the sake of convenience, that event is tacked on to the preceding winter (II. 103). But usually the opening of spring is reckoned with summer. Autumn also is counted with summer. Though Steup maintains that summer and winter are of equal length in Thuc., Poppo's view, that the summer consists of eight months (Elaphebolion to Pyanepsion) is probably correct. Thus the winter is from Maemacterion to Anthesterion.

2, 1. Γάρ—takes up ἄρχεται and introduces the narrative. So c. 49, το μὲν γαρ έτος takes up δηλώσω. ἐνέμειναν—the aor. of a single historical fact. M. T. 56, 57 (sometimes called 'complexive).' Εὐβοίας ἄλωσιν—Euboea revolted at the same time as Megara, 445 B.C. See I. 114, 115. The place of the article is taken by the gen., as often. Cf. I. 1 did χρόνου πληθος. Comparing this phrase with c. 49, 4 μετά ταθτα λωφήσαντα, VI. 3, 3 μετά Συρακούσας οίκισθείσας, ΙΙ. 68 άπὸ τῶν ᾿Αμπρακιωτῶν ξυνοικησάντων, VI. 80, 2, and similar predicative uses of the partic. collected by Stahl, Quaest. Gram. p. 28, we might suppose that Thuc. could have written μετά Εδβοιαν άλοθσαν, just as below we have έπλ Χρυσίδος lepwμένης, but, with the solitary exception of αμα with expressions of time, as αμα τῶ σίτω ἀκμάζοντι, it is improbable that this convenient use of the partic. was ever employed unless the expression made sense without the partic., which would not be the case here. This convenient use is of course much commoner in Latin than in Greek. ἐπὶ Χρυσίδος -Argos, though humbled by Sparta, 495 B.C., was still the third state in Greece. The Argives reckoned by the number of years during which the priestess of Hera had held office. Hellanicus had written a work on the Priestesses of Argos, using them as marks for the dates. Alvnolov—sc. $\epsilon \pi i$: so with $\Pi \nu \theta$ o $\delta \omega \rho \rho \nu \nu$. έφόρου -i.e. the Ephor επώνυμος. The omission of δντος, for which cf. v. 25, l, is rare except in dates. έφδρου δντος = έφορεύοντος. τέσσαρας μήνας—the archons entered on office on the 1st of Hecatombaeon, which in 431 B.C. fell on August 1st.

express a period of time, the pres. (or imperf.) or perf. (or pluperf.) participle is used: to supply the reference to the completion of the period, (a) ήδη is added, in primary sequence, which becomes rore in secondary sequence: both refer to a period past at the time of speaking: (b) हम referring to the completion of a period in the future. Thus v. 112, 2 οῦτ' ἐν ὁλίγω γρόνω πόλεως έπτακόσια έτη ήδη ολκουμένης την έλευθερίαν άφαιρησόμεθα, and observe τότε lερωμένης and έτι άρχοντος here. The four months are Elaphebolion, Munychion, Thargelion, Scirophorion. 'Αθηναίοις-cf. I. 93 άρχην άρχειν 'Αθηvaious, but in v. 25 doxorros 'Athrnou. The dative is probably local. Cf. c. 86 and 92 από τῶν 'Αθηναίων for ἀπό τῶν 'Αθηναίων. [μετὰ τὴν ... μηνὶ ἔκτφ]. Reasons for regarding these words as a later addition to the text are 1. Nearly a year (I. 126) intervened between the day on which the allies of Sparta decided to go to war and the first invasion of Attica (c. 19). Between the battle of Potidaea and the decision came the events recorded in I. 63-88, 118-125. The invasion was 80 days after the attempt on Plataea (c. 19). for the period between the battle at Potidaea and the attempt on Plataea we get nearly a year minus 80 days and the time occupied by the events of I. 63-88, 118-125. The result must clearly be more than six months. But Lipsius' ἔκτψ καὶ δεκάτψ probably gives too much time: thus, from battle at Potidaea to attempt on Plataea = 15 months; from attempt on Plataea to invasion of Attica = 80 days. Total about 171 months. Deducting nearly a year for the time between the decision of the allies and the invasion, we get about 61 months, at least, for the events of I. 63-88, 118-125. These events were as follows: the Athenians built a wall on the north side of Potidaea and garrisoned it. After a considerable interval (χρόνω βστερον) Phormio was sent from Athens with 1600 hoplites. He spent some time on the road (κατά βραχύ προιών). On arriving, he built a wall south of Potidaea. The Corinthians called a meeting of allies at Sparta. The Spartans sent to Delphi. Then a general meeting of allies was held at Sparta, at which the decision was come to. It is not clear whether the Corinthians proposed the first meeting after the north wall was built, or only after the south wall was finished. It is however highly improbable that they waited to take action till Potidaea was completely shut in; for they were most anxious about Potidaea, and were anxious to force on war. The Athenians would occupy about a month in building the north Thus the Corinthians probably suggested the meeting about 40 days after the battle. Thus, the whole time would only be about 40 days + the time taken in the mission to Delphi and the calling of the second meeting. 2. The

bracketed words give no additional indication of the date of the attempt on Plataea. Thuc. wishes to be precise here, but he has given no definite indication of the date of the battle at Potidaea, nor was it necessary to do so. He says (1) the decision of the allies was some 11 months before the invasion, (2) the invasion was 80 days after the attempt. All that could be found from μηνὶ ἔκτω would be the date of the battle of Potidaea. If any event were here referred to it would rather be the decision of the allies. άμα ήρι άρχομένφ—the last day of Anthesterion, in 431 April 4th. See c. 4, 2. βοιωταρχοῦντες—the 11 chiefs of the Boeotian confederacy, of whom Thebes elected two, the other cities one each. πρώτον ύπνον-cf. VII. 43 άπὸ πρώτου ϋπνου. When the article is omitted with expressions of time, a preposition is usually present, except with ἡμέρας and νυκτός. See Rutherford, Syntax, p. 4. There were three watches, the first beginning about 10 o'clock. ξὸν ὅπλοις—in later Attic, except Xenophon, σὸν has only two uses: (1) the old phrase σύν (τοι̂s) θεοι̂s, (2) in enumerating things which are thrown together in a sum total; so that our is very rare with persons, and it never implies a willing connection. Andoc. II. 7 TOV πατέρα σὺν ἐμαυτῷ ἀποκτεῖναι. Of (1) Thuc. has 1 example, II. 86; of (2) 11 examples, e.g. (a) with things—c. 13, 77, ; v. 26 ξὸν τῷ πρώτφ πολέμφ τοσαῦτα ἔτη. Cf. VII. 42; VIII. 90, 95: (b) with persons, comparatively common in Thuc., I. 12; II. 6, 13; IV. 124; V. 74. Besides these, Thuc. has the old military phrase, ξὺν (τοῖς) ὅπλοις, 8 times. Cf. Eur. Hec. 112. Aristoph. Nub. 560. In the same class fall Eur évi luaria, II. 70, ψιλοί ξύν ξιφιδίφ and ξύν δορατίοις III. 22. Cf. the Homeric σύν τεύχεσι. Further, 6 cases of verbal nouns which modify the meaning of a verb, viz. : ξὺν ἐπαίνω ἐξοτρύνειν Ι. 84, ξὐν κατηγορία παροξύνειν ib., ξύν χαλεπότητι παιδεύεσθαι ib., ξύν φόβω έχειν τι Ι. 141, ξύν ἀνάγκη τι παθείν ΙΙΙ. 40, ξύν προφάσει κακώς ποιείν ib. The absence of this archaic idiom from the later books is remarkable. Lastly, 3 cases of a connection willingly formed, viz.: II. 58; III. 90; VII. 57. This is common in Tragedy and Xenophon. In inscriptions of the classical period only the Attic use marked (2) above is found, and that never with persons.

2, 2. Έπηγάγοντο—the τάξις (see on c. 1) of this c. is dramatic, the causes which led to the attempt being given parenthetically in 2 and 3, while the narrative is continued at 4. Πλαταιῶν ἄνδρες—the Thebans call them, III. 65, ἄνδρες οἱ πρῶτοι καὶ χρήμασι καὶ γένει. These leaders of the aristocratic party represent the great land-owners as distinct from the merchants. ἄνδρας τοὺς ὑπεναντίους—the order, noun, art., adi, puts emphasis on the adi. Cf. c. 34, 4.

- 2, 3. "Επραξαν—of manipulation or diplomacy, as often. Cf. c. 5, 7. An abuse of the meaning 'to succeed.' ξουτο —vas certain. Cf. c. 13, 1. ξτι ἐν ἐρήνη—cf. III. 13 ἔτι ἐν τῷ εἰρήνη, and c. 3, 4. Here τε καὶ joins a positive to a negative expression which merely repeats it from another point of view. Cf. v. 9, 2 τῷ τε κατ ὁλίγον καὶ μὴ ἀπαντας κινδυνεύειν. μήπω—the sentence expresses a wish. ἢ καὶ ρᾶον—cf. ἢ καὶ μάλλον I. 11, 25; III. 13; IV. 1, 103. ἢ καὶ before a comparative adverb emphasizes an inference. ἄλαθον ἐσελθόντες—see M. T. 144, 146, 887. προκαθεστηκυίας—Pp. compares anteponere vigilias, Tac. An. I. 50.
- 2, 4. Θέμενοι τὰ ὅπλα—cum in foro constitissent, lit. 'having grounded their arms.' τοις ἐπαγομένοις—the temporal force is lost, and the partic, becomes a substantive, as in of mpodiodores c. 5. ἐπείθοντο ώστε—cf. c. 101, 5. ωστε is often inserted -rem aggredi. Cf. 1. 49, 7, 78, 3. lévas is-for the hostile sense of lévas cf. V. 69 és την γην έλθειν, 'to attack.' έπι is commoner than ές, as I. 58 ην έπὶ Ποτείδαιαν Ιωσιν. Cf. c. 3, 4. ἔρχομαι, είμι, ήκω, ήλθον and synonyms are far more supple in sense than our 'to come.' Note that the moods of elm are usually present in meaning, except in Oratio Obliqua. γνώμην έποιοῦντο i.e. εγίγνωσκον, 'came to a decision.' έπιτηδείοις-so c. 18, 3. και ανείπεν-' and in fact,' wal introducing the parenthesis and emphasizing the word following. Cf. c. 49, 5, 51, 5. & TIS Boukeras-in a protasis to a condition in Oratio Obliqua, probably only the future indicative is ever changed into optative, so that the optative in protasis in Or. Obl., except in the future, represents either he and subjunctive or el and optative of the Recta. τὰ πάτρια—in Iliad II. 504 Plataea is enumerated among the Boeotian confederate cities. ξυμμαχών—this may be a gloss on τίθεσθαι κ.τ.λ. Cf. IV. 30 προκαλούμενοι, εἰ βούλουντο, τὰ δπλα κελεύειν παραδούναι, and so 37; v. 115 έκήρυξαν, εί τις βούλεται, λήζεσθαι, VII. 82 κήρυγμα ποιούνται, εί τις βούλεται, ώς σφας άπιέναι. With βούλομαι an infinitive has often to be supplied from the context.
- 3, l. 'Ω; ffσθοντο—cf. c. 5, 4, 31, l, 94, 3. The aorist is usual with ωs, but, whatever tense is used, it is always independent of that of the main verb. In this respect ωs differs from other temporal particles. Thus if imperf. is used, as in c. 77, l, or pluperf. as in c. 59, l, it is because that tense is required to describe a continuous or completed act, apart from the main verb. If the act in a temporal sentence is represented as simultaneous with or preceding the action of the main

sentence, ὅτε οτ ἐπειδὴ is used. ἤσθοντο—' became aware,' ingressive aor., a use almost confined to 1st aor. forms. ἐξαπιναίως— this and ἐξαπίνης, in place of ἐξαίφνης or αἰφνιδίως, are Ionic, and only found in Thuc. and Xenophon of Attic prose writers. [Dem.] c. Neaeram § 99 is copied from this passage. Cf. c. 48, 2, 93, 3. καταδείσαντες καὶ ν.— ingressive, 'having become alarmed,' etc. πολλῷ πλείους— sc. ἢ ἐσῆλθον. An ellipse with comparative is very common. ἐν τῆ νυκτὶ—per noctis caliginem. Cf. ἐν νυκτὶ below, and c. 4 ἐν σκότφ καὶ πήλῳ. πρὸς ξ. ἐχώρησαν—se converterunt. Cf. III. 66 προείπομεν τὸν βουλόμενον κατὰ τὰ πάντων Βοιῶτων πάτρια πολιτεύειν ἰέναι πρὸς ἡμᾶς, IV. 120, VIII. 40, 2. ἐνεωτέριζον—the subject is changed, as in 4 below. Thuc. assumes that his readers will follow the narrative attentively.

- 3, 2. Πράσσοντές πως—the particle implies that unnecessary details are omitted. Cf. $\ell\lambda\lambda\omega$ $\pi\omega$ in brief narrative, I. 99, VI. 2. κρατήσειν—Cl. defends $\kappa\rho\alpha\tau\eta$ σειν, on the ground that the aor. expresses confidence in the result of the action in $\ell\pi\iota\theta\ell\mu\nu\nu\iota$. But the aor. inf. is very doubtful used thus for the future. $\tau\tilde{\omega}$ γὰρ $\pi\lambda\eta\theta\epsilon\iota$ —γὰρ gives the writer's explanation, and shows that of Πλαταίης above was loosely used for $\tau\delta$ $\pi\lambda\eta\theta\epsilon$ υ τ ω. βουλομένω $\eta\nu$ —so VII. 35; VIII. 92, 6. M. T. 900. The editors compare Sallust, Jug. 84 plebei volenti putabatur, ib., 100 militibus labor volentibus esset. Livy XXI. 50.
- 3, 3. Ἐπιχειρητέα είναι—cf. I. 118 ἐπιχειρητέα ἐδόκει είναι πάση προθυμία. Plur. neut. forms for sing. are very common in Thuc., especially with verbals. ξυνελέγοντο—with παρ' ἀλλήλουs. διορύσσοντες τοὺς τ.—cf. τοιχωρύχος. ἀμάξας τε—the conjunction adds a third and important fact, as often. ἢ—sc. αὐτό, what has just been described, the barrier of waggons.
- 3, 4. 'Eτοίμα—the plur. marks the details of a complex act. See c. 10, 2 φυλάξαντες έτι νύκτα-cf. VII. 83 της νυκτός φυλάξαντες το ήσυχάζον, 'Waited for the time when it was still night.' ἔτι νύκτα is equivalent to τὴν ἔτι νύκτα, cf. c. 2, 1. καl—adds the more exact time. περίορθρον -the beginning of that time of night denoted by δρθρος. Cf. ΙΥ. 110 νυκτός έτι και περί δρθρον, VI. 101 περί δρθρον. According to Phrynichus (Bekker An. Gr. 54, 8) δρθρος έστιν ή ώρα της νυκτός καθ' ην άλεκτρύονες ἄδουσιν. άρχεται δε ένάτης ώρας καὶ τελευτα εἰς διαγελώσαν ἡμέραν. So in III. 112, Demosthenes attacked the Ambraciots αμα δρθρω, at which time they could not distinguish friend from foe, νυκτός έτι οδσης. Thus the Plataean rally was at about 2 o'clock. y(yvwvrai—sc. of Θηβαίοι. Cf. I. 143 οὐκέτι ἐκ τοῦ ὁμοίου ἔσται, ΙΙΙ, 12, 3. φοβερώτεροι-for the passive meaning, 'timid,' cf. IV. 128, 4.

Conversely δδεής which is usually active is occasionally passive =not formidable. See I. 36, 1. Cf. προστρόπαιος, ἀλιτήριος, and in Latin formidalosus and others. See Cook on Sallust, Cat. 39, 2. Shil. quotes Soph. O. T. 153 φοβερὰν φρένα δείματι πάλλων. ἡσσους ώσι τῆς—i.e. ἡσσῶνται, equivalent to νικῶνται ἰπὸ τῆς κ.τ.λ. σφετέρας—indirect reflexive, i.e. refers to subject of the main verb, not to that of its own clause. Cf. c. 33, 3, 39, 4; IV. 37, 1; V. 47; VII. 48; VIII. 74, 3. This is the regular use of σφέτερος, whereas σφέτερος αἰτῶν is the same as ἐαντῶν. But Thue, also uses σφέτερος αἰστῶν is the same as ἀντῶν. 30 οἰκ ἐδινήθησαν τῆ σφετέρα ἐμπειρία χρήσασθαι: and in dependent clauses, as c. 71 and IV. 11 τὰς σφετέρας ναῦς καταγνύναι ἐκέλευε. τὰ σφέτερα is direct in c. 20, 4; IV. 99, 1, indirect in III. 68, 3. προσέβαλόν τε—inferential τε, 'and so.'

- 4, l. "Έγνωσαν—'became aware,' ingressive. ξυνεστρέφοντο—'proceeded to rally,' imperf. expressing difficulty. σφίσιν αὐτοῖς—in c. 65, 12, 76, 2 Thuc. has the Ionic use of σφᾶs alone as a direct reflexive. See Rutherford, Syntax, p. 11.
- 4, 2. Δls μέν ... έπειτα-cf. IV. 115 και μίαν μέν ἡμέραν ἀπεκρούσαντο, τή δ' ὑστεραία. As regards έπειτα without δέ, the ordinary use is πρώτον (πρώτα) μέν ... έπειτα, which Thuc. uses 28 times; see c. 19, 2, 49, 2, 75, 1, 89, 2, 96, 1, 98, 1. He has πρώτον (πρώτα) μέν ... ἔπειτα δὲ 8 times : see c. 55, 84. If καί follows έπειτα, δέ is always inserted, e.g. c. 84; IV. 43; VII. 23; VIII. 48; also μάλιστα μέν is always followed by έπειτα δέ, as c. 54; I. 75; VI. 11, 4, 16, 5, 67, 2. If the more emphatic Exerta μέντοι is used, it is preceded by τδ πρώτον οτ τὸ μὲν π., as iii. 93, l, 111, 3; viii. 75, l, 86, 2. τὸ μέν πρώτον ... έπειτα occurs I. 131; V. 41, 3, 84, 2; the same, but &meira de c. 48; v. 41, 2. mpŵrov alone is always answered by έπειτα alone, unless και follows έπειτα, as in VII. 23 το μέγιστον πρώτον, ξπειτα δέ και κ.τ.λ. After other phrases. έπειτα is without δè in 10 cases, has δè in 2, viz. c. 92, 1; I. κραυγή-Moeris says κεκραγμός 'Αττικοί, κραυγή Ελληνες, but κεκραγμός κέκραγμα and κραιγή are all Attic words. Perhaps Moeris really wrote κραυγασμός Ελληνες, which would agree with Phrynichus. Kal-there is chiasmus here and in λίθοις καὶ κεράμφ. όλολυγή-'cheering,' this word is used regularly of women. Pollux I. 28 δλολύξαι καὶ δλολυγή χρήσασθαι έπι γιναικών. Hence κραυγή goes with οίκετών, δλολυγή with γυναικών. Eur. I. T. 1337 ανωλόλυξε και κατήδε of Iphigenia; cf. Aesch. Ag. 587 of Clytaemnestra. Verg. Aen. IV. 667, IX. 477 femineo ululatu. τε ... τε—these join χρωμένων to βαλλόντων and represent the two actions as going on simultaneously. Cf. c. 22 έκκλησίαν τε ούκ εποίει ... τήν τε πόλιν εφύλασσε.

λίθοις και κεράμω-no doubt the slaves had gathered the stones, while the women removed the tiles. For κέραμος collective, cf. III. 74, 1; IV. 48, 2. So ξπαλξις c. 13, κάλαμος c. 76. Xen. Mem. III. 1, 7 λίθοι και πλίνθοι και ξύλα και κέραμος. διὰ νυκτὸς—cf. διὰ παντὸς c. 16. πολλοῦ—predicate with επιγενομένου. Cf. VII. 87 al νύκτες επιγιγνόμεναι μετοπωριναί και ψυχραί. ἐπιγενομένου—expresses any sudden or unexpected phenomenon. Cf. c. 64, 1, 70, 1, 77, 5. The other meaning occurs in 4 below. of macious—the subject is here limited by apposition from all to the majority. Cf. I. 2, 6 οἱ ἐκπίπτοντες ... οἱ δυνατώτατοι. So in Latin, Livy XXI. 24, 2 Galli ... aliquot populi. πηλφ—so that progress was impeded. Cf. c. 5, 2. This shows that the streets of Plataea were bad, like Greek streets generally. On the outskirts of the town the soil was certainly soft, and the Thebans fled in the direction of the valley of the Asopus, so that the further they went, the worse the road became. Probably in wet weather the streets of the town resembled water-courses carrying down the water from Cithaeron to the Asopus. τῶν διόδων—belongs like $\mathring{\eta}$ χρ $\mathring{\eta}$ σ. to ἄπειροι ὅντες. $\mathring{\mathring{\eta}}$ χρ $\mathring{\eta}$ —takes the place of a deliberative subj. (why?). Cf. 1. 91, 1 ούκ είχον όπως χρη άπιστήσαι. και γάρ-explains only έν σκότω, πηλώ being already explained in ύετοῦ άμα, τελευτώντος τοῦ μηνὸς - there was a new moon on the early morning of the 7th April 431, and, as the Attic months were lunar, assuming the calendar to have been in perfect order (it must have been in fair order), the month Elaphebolion began at sunset on the 6th April. The attempt was made at the end of Anthesterion, on the night of April 4th or 5th. When the calendar month did not correspond with the true lunar month, the true day of the new moon was called νουμηνία κατά σελήνην (c. 28). έμπείρους δὲ ἔχοντες τοὺς δ. —for έμπείρων δὲ ὅντων τών δ. Cf. I. 144 αὐτονόμους ἀφήσομεν εί και αὐτονόμους έχοντες έσπεισάμεθα. [τοῦ μη ἐκφεύγειν—this is taken as ne effugerent. (There is another tradition, due to Kr., that it expresses a consequence, which is not in good Attic.) It must depend on διώκοντας. - which gives the platitude that the enemy pursued them that they might not escape. To avoid this, Cl. explains it as equivalent to τοῦ μη έαν ἐκφεύγειν and constructs it with έμπείρους. But (1) there is no other case of gen. of inf. with adjectives in Thuc., (2) έμπείρους τοῦ ἐκφεύγειν ought to mean 'experienced in escaping.' Supply των διόδων with έμπείρους, ώστε διεφθείροντο of π.]—the article, found in BCEFGM and in A corrected, contradicts to mariotov in 5 below, and δγδοήκοντα και έκατον c. 5, 7, the number captured out of a force of few over 300 (c. 2, 1), when many others had been killed or had escaped (4 below). Bekker omits of, followed by

most edd., and the imitation of Aen. Pol. 2, 6 is quoted of μèν γὰρ ξφυγον ἀπειροι δυτες ἢ χρη σωθηναι, οι δὲ ἐμπείρως διώκωντες πάνυ πολλούς ἐφθειραν. But on reading the whole chap. to 4, it becomes clear that no results of the flight are given till 4, where the fate of the whole number is told: so that these words break the continuity of the narrative.

- 4, 3. Στυρακίφ ἀκοντίου—στυράκιον λαβών τις ἐν τῷ μοχλῷ τῆς θύρας ἐνέβαλεν, Schol. The στυράκιον is the spike at the top of a small javelin for fixing it in the ground; = Homeric σαυρωτήρ. This was used instead of the βάλανος or iron pin which was driven through the μόχλος (bar) and the door, and could not be removed without a key (βαλανάγρα, κλείς), which fitted into it. Arnold remarks that the action is the same as spiking a gun. Cf. Aristoph. Αν. 1159 ἄπαντ' ἐκεῖνα πεπύλωται πύλαις καὶ βεβαλάνωται καὶ ψυλάττεται κύκλῳ. χρησάμενος ἐς—cf. c. 49 ἔδρασαν ἐς τὰ φρέατα.
- 4, 4. Διωκόμενοι .. άναβάντες ξρριψαν—the 1st partic. gives the cause of avabarres, while the latter is temporal to Eppivar. Uf. c. 59, 3, 76, 1, 90, 3. The 2nd partic. tends to become a mere adverb to the verb, as c. 90, 1 βουλόμενοι προαγαγείν αὐτούς, αναγαγόμενοι έπλεον. οι μέν τινες ... οι δε ... άλλοι δε ... το δε πλειστον—the partic. διωκόμενοι is subdivided. Also of μέν Tives is restricted by oi whelous. [habovres kal]—it is evident that γυναικός δούσης πέλεκυν must be joined with διακόψαντες. but sal is in the way of this. But, though Stahl's reading is given, perhaps Thuc. wrote γυναικός δούσης πέλεκυν και διακόψαντες του μοχλον λαθόντες έξηλθον. There would then be no objection to καί. For the want of symmetry in δούσης και διακόψαντες, see c. 25, l. For the two participles διακόψαντες, λαθόνres, the first temporal, the second defining the verb, see c. 33, 3. The objection to bracketing rai only is that Thuc, would have written λάθρα διακόψαντες, as IV. 110: VIII. 84. δὲ ἄλλη τῆς-cf. c. 76 άλλας δὲ ἄλλη τοῦ τείχους.
- 4, 5. Το πλείστον ... ἰσπίπτουσιν—plur. verb after a collective, as often. Rutherford, Syntax, p. 21. δ ἢν τοῦ τείχους—cf. 1. 134 οἰκημα δ ἢν τοῦ ἰεροῦ. It was not usual in early times to have buildings adjacent to the walls. Cf. c. 17, 1 note. Hence the Thebans thought the building was part of the gate-way, supposing it to be double like the Dipylon at Athens. Thebes prided herself on her seven great gates, and it is highly improbable that the pomoerium was thus violated in that city. There cannot have been many such buildings at Plataea, for in c. 76 we see there was room for a curved wall between the τείχος and the mass of the buildings. ἀνωγμέναι ἔτυχον—in order to represent the action as complete, the perf. partic., not aor., has to be used

with τυγχάνω, λανθάνω, φθάνω, unless the verb is in imperf. or pres. See M. T. 144, 146, 147, 887. Cf. I. 103 Ναύπακτον έτυχον ήρηκότες. αὐτοῦ—in the second member of a relative sentence the relative is not repeated, but a demonstrative or personal pron. takes its place. Cf. c. 34, 5, 72, 1, 74, 3. Exceptions are c. 43, 3, 44, 1, where the relative is repeated. Cf. 'Whose fan is in His hand, and He shall throughly purge His floor.' πύλας—πύλαι τοῦ τείχους, θύραι τοῦ οἰκου Schol. Cf. τείχος and τοῖχος. ἄντικρυς—'right through.' In vi. 49 it means direct. In all other places in Thuc. downright, complete, as VIII. 64 ἐπὶ τὴν ἄντικρυς ελευθερίαν. It is said that Δντικρυς = φανερῶς, ἀντικρυ (not found in Thuc.) = ἐξ ἐναντίας.

- 4, 6. Κατακαύσωσιν—cf. c. 52 οὐκ ἔχοντες ὅ τι γένωνται. ὥσπερ ἔχουσιν—sc. οἱ Θηβαῖοι, on the spot. Often in Thuc., but later Attics use οὕτως in much the same sense.
- 4, 7. Τὰ ὅπλα καὶ σφᾶς αὐτοὺς—the phrase is common, and the order is always the same. Cf. IV. 21, 3, 30, 4, 37, 2, 38, 3. Livy xxii. 60, 24 and 26 arma et vos ipsos traditis. χρήσασθαι ὅ τι ᾶν β.—with χρήσασθαι supply σφίσι only. Cf. c. 24, 2. χρήσασθαι expresses purpose, the act. or mid. being regular in this construction even when the pass. might seem more suitable. M. T. 770. The phrase is regular in the terms of a complete surrender. Cf. IV. 69, 3; VII. 85, 1. Andoc. I. 11, 26.
- 4, 8. μèν δη—dismisses the subject. ἐπεπράγεσαν—the pluperf. shows that Thuc. has anticipated: in c. 5 he goes back.
- 5, 1. "Εδει παραγενέσθαι 'ought to have reached Plataea.' M. T. 415. Cf. c. 92, 7, 95, 3. et τι ἀρα—cf. c. 12, 1.
 The following are noteworthy: (1) el μη ἄρα = nisi forte, e.g.
 Xen. Mem. 1. 2, 8 πῶς ἄν οὖν ὁ τοιοὖτος ἀνηρ διαφθείροι τοὺς νέους; εί μη άρα ή της άρετης έπιμέλεια διαφθορά έστιν. (2) εί άρα in indirect questions, e.g. Plat. Phaedo, 95 B πειρώμεθα εί άρα τι λέγεις. (3) εί ἄρα or ην ἄρα in protasis, as I. 140 ην ἄρα τι και σφαλλώμεθα. άρα implies a quite unlikely contingency. προχωροίη—the apodosis is only implied in έδει παραγενέσθαι. Μ. Τ. 696. ην προχωρή might have been kept. προχωρείν is a favourite word with Thuc. aμa-belongs to δηθείσης, as c. 4 ύετοῦ ἄμα ἐπιγενομένου. δηθείσης-more usually έλθούσης, but the former is better suited to a hurried announcement to an army on the march. τῶν γεγενημένων -the Theban reinforcements were ignorant of the destruction of their friends when they arrived, see 4 below. Hence these τὰ γεγενημένα told them were not complete. The message was doubtless brought by those who escaped κατά πύλας έρήμους, who did not know all. ἐπεβοήθουν—'increased their speed. Cf. III. 110. 1.

- 8, 2 Έβδομήκοντα—probably rather over the direct route, but approximately correct measured by the road. γενόμενον —of natural phenomena, as often. Cf. c. 77 ἐγένετο φλόξ, δόωρ και βροντάς γενομένας. ἐρρύη μέγας—cf. c. 75 ἤρετο μέγα.
- 5, 3. Τε— 'and so.' δστερον— 'late, 'cf. c. 80 δστερον ήλθον. τῶν ἀνδρῶν—apposition with τῶν μὲν ... τῶν δὲ, as in 4, 4. ζώντων—predicative.
- 5, 4. Κατασκενή—' property,' viz. household effects and farming implements. κατασκενή means anything that makes a place habitable and worth living in. See L. and S. ota—Ionic for άτε. ἐβούλοντο ε΄ τινα λάβοιεν κ.τ.λ.—Μ. Τ. 695. The second protasis is not co-ordinate with the first. In a more certain form the sentence would run δυτινα λάβοιεν ὑπάρχειν ἐβούλοντο ἀντὶ τῶν ἔνδον ἐζωγρημένω».
- 5, 5, Διαβουλευομένων—reciprocal mid., like διαλέγομαι, διαπράττομαι. When a compound of δια is not available, the same sense is given by èv éautois or oplow autois, as IV. 25, 9 παρακελευόμενοι έν έαυτοις, VIII. 76 παραινέσεις έποιούντο έν σφίσιν αὐτοίς, sometimes by έν άλλήλοις, for which see c. 65, υποτοπήσαντες-rare and poetical, used by Thuc. 8 times, only in aor. inf. or partic. mepl rois to the dat. with weel gradually disappeared in Attic and occurs but once in the orators, Isocr. Ep. 9, 10. It is regular in Thuc. with verbs of fearing. colus-when used of States, doios means in accordance with those principles of right dealing universally recognised (jus geneium). Cf. III. 56 έτιμωρησάμεθα κατά τον πασι νόμον καθεστώτα, τον επιόντα πολέμιον όσιον είναι αμύνέσθαι, ib, c, 58, 3. See on c, 52, 3. Eur. Hec. 788. σφών -with πόλιν. The position is for the sake of emphasis. πειραθέντες -- the Attic aor. of πειρώμαι is έπειράθην, cf. c. 33, 2. But Thuc, uses also the Ionic επειρασάμην in c. 44 and 85. ελεγον—interrupts the structure of οὖτε ... τε, but the irregularity is very slight. λέγω in sense of κελεύω regularly takes infin., μη being the neg. εί δὲ μή-cf. I. 28 εί δε μή, και αύτοι άναγκασθήσεσθαι έφασαν. The addition of έφασαν, suspected also by Kr. in both places, certainly adds clearness, yet Thuc. proceeds in a quite different way in c. 13. But the difference in the nature of the matter of these chapters (the one narrative, the other reflective) may account for the difference of style. avay wpnoavywv ... airois—the use of the gen. abs. in spite of the dat. following, makes the act in the partic. more prominent, and prevents it from being a mere appendage of ἀποδώσειν. A common sacrifice of form to sense in Herod. and Thuc. aurois is wrongly bracketed in the text.
- 5, 6. Ἐπομόσαι—jusjurandum addere. Does not occur elsewhere in Truc. τόθυς—with ἀποδώσεω. as the following

words show. ἤν τι ξυμβαίνωσι—closely with γενομένων, 'with a view to an arrangement.' ἢν ξυμβῶσι would be 'if they come to an arrangement.'

- 5, 7. Δ' οὖν—doubtful statements are dismissed and the narrative of facts resumed.

 οὐδὲν ἀδικοῦντες = 'guiltless.'

 τὰ ἐκ τῆς χώρας ἐσεκομίσαντο

 —the preposition attracted to the verb, for ἐν. Cf. c. 13, 2,

 14, l. ἀπέκτειναν—assuredly justified as an act of reprisal, but most impolitic, as calculated to provoke Thebes and Sparta.

 εἰς αὐτῶν ἦν—the so-called partitive gen. is often used thus νοἰἐλουὶ εἰς, which is wanting in C. Cf 1. 85 εἶς τῶν ἐφόρων τότε ῶν, v. 59, 5; vih. 39, 2. πρὸς δν ἔπραξαν—so i. 131, 1; iv. 114, 3. This is only a variant for πρώσσειν with dat., as iv. 110, 2; v. 76, 3. But when many persons are dealt with, πρώσσειν ἐς is also used, as i. 132, 4. The same three constructions follow λέγειν: πρὸς, Andoc. I. 48; dat., ib. I. 69; ἐς, ib., l.c. Eur. Hec. 303 εἶπον εἰς ἄπαντας, ' proposed in the general assembly.' οἱ προδιδόντες —see on c. 2, 4.
- 6, l. "Επεμπον—the imperf. with verbs of 'going' and 'sending,' presenting the details of an elaborate negociation involving a journey, is common. Cf. c. 85, 2; I. 10, 5, 26, 1, and 3 below. But the aor. is also used. M. T. 57. και—has nothing to do with the τε preceding, which is answered by the τε following. Thus the sentence consists of two members joined by τε ... τε. Cf. I. 69, 1 τό τε πρώτον ἐάσαντες .. και ὕστερον τὰ μακρὰ στῆσαι τείχη, ἐς τόδε τε alel ἀποστεροῦντες. So in 4 below.
- 5, 2. Ἡγγέλθη εὐθὺς—does not refer to ἔπεμπον ἄγγελον, but to two previous messages mentioned in 3 below. Plataea is something over 30 miles from Athens.

 καὶ ... ἐνελαβον—parataxis, presenting the two facts as almost concurrent. The second was prompt and hurried. Cf. 1. 61 ἢλθε καὶ τοῖς ᾿Αθηναίοις εὐθὺς ἡ ἀγγελία ... καὶ πεμπουσιν. ἔπεμψαν ... κελεύοντες—the activity of the sender is continued in the person sent. Cf. c. 85, 1. νεώτερον ποιείν—i.e. νεωτερίζειν. Cf. I. 132, 5; IV. 55 μὴ νεώτερον τι γένηται. πρὶν ἀν—after historic tenses, πρὶν ἀν and subj. is used only in Oratio Obliqua. Cf. c. 84, 1, 102, 5.
- 6, 3. "Αμα τῆ ἐσόδῳ γιγνομένη—see c. 2, l. οὕτω δη—gives the result of facts just stated, contrast c. 19, l. οὐκ εἰδότες—sc. ὅτι τεθνήκασιν. ἐπέστελλον—see l above.
- 6, 4. Ἐγκατέλιπον—80 ἐγκαθέζομαι ΙΙΙ. 1; ἐγκαθίστημι Ι. 4; ἐγκαθορμίζομαι IV. 1; ἐγκατοικοδομεῖν ΙΙΙ. 18; ἐγκατασκήπτειν c. 47. τοὺς ἀχρειοτάτους—'sunt ἀχρεῖοι omnes inhabiles militiae,' Pp. Cf. c. 44. Juv. 15, 126 imbelle et inutile

vulgus. For the deeper application of ἀχρεῖος, see c. 40, 2. Κεκόμισαν—c. 78, 3.

- 7. 1. Achunévoy-before the attempt on Plataea, each side had interpreted the other's action as σπονδών ξύγχυσις (I. 146), but there had been no open violation of the letter of the λαμπρώς—cf. I. 49, 7; VIII. 66, 3, 75, 2. παρεσκευάζοντο δέ—the anaphora would have been more perfect with παρεσκευάζοντο μέν preceding, but Thuc. often omits μέν in cases where it is not required, though a writer more careful about symmetry would insert it: perhaps he purposely avoids a rhetorical formula in narrative. The common cases in Thuc. are very simple, as πολλοί μέν ... πολλοί δέ, εί μέν ... el δέ, άμα μέν ... άμα δέ. Cf. I. 28 with πέμπετε; VI. 20, 4; also c. 41, 3 μόνη γάρ ... καὶ μόνη. μελλοντες—belongs to both subjects, as ποιούμενοι below. Probably both intended sending to Persia, though the Athenians did not carry out their intention. See c. 67. πέμπειν-Μ. Τ. 73, 96. άλλόσε—see c. 29. ἐαυτῶν—for σφετέρας. Cf. c. 92, 4, and see c. 3. 4.
- 7, 2. Λακεδαιμονίοις ... ἐπετάχθη-ί.ε. Λακεδαιμόνιοι ἐπέταξαν. This dat. of the agent is very rare with other parts of the pass. than perf. It occurs in I. 51 Tois Kepkupaious oux έωρώντο, IV. 64 τίνες αν δικαιότερον πασι ... μισοίντο, ib. 109 πόλεις οΙκούνται ξυμμίκτοις έθνεσι. There are only two instances in the Orators. airov-in the harbours of Peloponnese. 1. και Σ. - with τοις έλομένοις, but placed first for the sake of the antithesis with αίτου. Cf. c. 18, 3 κατά την άλλην πορείαν ή σχολαιότης. ναθε έπετάχθη-Stahl supports his reading with great ability. It will be noticed that these Dorian cities, reckoned by Sparta among her allies, are not mentioned in c. 9 with the ξύμμαγα, because there only those who actually contributed to the armament are given, and these cities contributed nothing. III. 86, 2. ποιείσθαι—middle, ναθε being the object. Cf. I. 14, 2. ἐς τὸν πάντα ἀ.—' in all.' When the article precedes #as, the whole is regarded as the sum of its component parts. πεντακοσίων-by no means realised. The Spartan navy in the Archidamian War was contemptible. See c. 66 and 85. Thuc. speaks with some τά τ' άλλα-perhaps τάλλα should be read here, the τ' being due to dittography. ήσυχάζοντας—the change from the dat. έλομένοις is due to the infin. This change from gen. or dat, is always possible except when a word is the predicate to a gen. or dat., as 1. 71 βουλομένων ύμων είναι προθύμων. See c. 24, l. μια νη - si singulis navibus venissent; nam pluribus venientes timendum esse ne hostiliter agerent,' Pp. This gives an example to show how they

were to refrain from hostile acts ($\eta\sigma\nu\chi\dot{\alpha}j\sigma\nu\tau as$). East $d\nu$ —whereas with $\pi\rho l\nu$, $\mu\dot{\epsilon}\chi\rho$ and $\mu\dot{\epsilon}\chi\rho$ of Thuc. occasionally omits $d\nu$ when subjunctive is used, according to the older Attic idiom, this is never the case with $\dot{\epsilon}\omega s$. Cf. c. 72, 3.

- 7, 3. Tà meal II.—'in the neighbourhood of P.' like circa. Cf. c. 99, 3. μαλλον-' more than elsewhere,' so 'especially.' Cf. c. 15 έτέρων μαλλον. Κέρκυρανthe places are given in inverse order, the final point reached coming first. Cf. c. 93, 1. Eur. Bach. 13 fol. At present only an eminayla existed between Athens and Corcyra. See Intr. p. LXVI. Κεφαλληνίαν—it took no part in the war at first, but joined Athens towards the end of the summer. See c. 30. 'Akapvavas—except the Oeniadae, c. 102, 2, the Acarnanians were reckoned as allies from the first, though no treaty was concluded till the autumn of 430. See c. 68. Ζάκυνθον—its interests and policy coincided with those of Corcyra. Cf. c. 9, 4; I. 47, 2. εί ... είη— Recta, έαν ... η. See 2, 4. βεβαίως—cf. IV. 20, 3 φίλους πέριξ καταπολεμήσοντες -- se undique imγενέσθαι βεβαίως. pugnaturos.
- 8, 1. 'Ολίγον οὐδὲν—cf. VII. 59, 3, 87, 6; VIII. 15, 2. ολίγον is predicate. τε- 'in fact,' summing up the preceding remarks. Cf. 3 below. ξρρωντο—totis viribus incumbebant. Thuc. uses the literal sense only once, VII. 15. ἀπεικότως—so είκότως in the Orators is often followed by γάρ. Cf. 1. 77, 5. So οὐκ ἀκουσίως below. ἀρχόμενοι-i.e. there is greater enthusiasm at the beginning of an undertaking than after the first excitement has worn off. αντιλαμβάνονταιsc. των πραγμάτων, rem capessunt. τότε δέ contrasted with πάντες. καl—an additional reason existed then. νεότης -juventus. Cf. c. 20, 2, 21, 2. The abstract term, like ήλικία, represents the young men as a power in the State. Cf. Pericles' remark, quoted by Aristot. Rhet. A. 7, 34 την νεότητα έκ της πόλεως άνηρησθαι ώσπερ το έαρ έκ του ένιαυτου εί έξαιρεθείη. ὑπ' ἀπειρίας—so ὑπὸ is used with any noun denoting any state of mind which is the immediate cause of action. See c. 47, 4. παροιμία γλυκύς άπείρω πόλεμος [Pindar, frag. 87 Bergk] Schol. ή ἄλλη Ἑλλὰs—all States in or outside Greece. Cf. I. 1, 1, 6, 1. Euriour av-pres. not fut. Cf. v. 59, 5, 71, 1.
- 8, 2. Λόγα—a general term for all words, whether prose or verse, supposed to be ominous. Probably old stories of strange things in the past are here meant. Pind. Pyth. 1, 92. ἐλέγετο—in other places the plur. verb appears after a neut. sing. (see not. crit.), viz.: I. 126, 5 ἐπῆλθον 'Ολύμπια (where CEG read ἐπῆλθεν); V. 75, 2 Καρνεῖα ἐτόγ

χανον δντα: though elsewhere names of festivals have the sing.; v. 26, 2 άμαρτήματα έγένοντο; vI. 62, 4 έγένοντο έκατὸν τάλαντα. 'Ita rarus est hic plur. numeri usus apud veteres scriptores Atticos, ut fere suspiceris librariorum errores esse e Byzantinorum sermone illatos,' Herw. πολλά δὶ - i.e. χρησμοί, which are collected and interpreted by χρησμοίλογοι. ήδον—contrasted with ἐλέγετο, since the χρησμοί were in verse; 'recited.' Cf. c. 54, 2. So cano often.

8, 3. Δήλος ἐκινήθη—the centre of the Ionian race, which by its unique κίνησις foreshadowed an equally unique κίνησις of all Greece. Cf. 1. 1, 2. οῦπω—either Thuc. did not know of Herod. VI. 98, or he ignores it. ἐπλ—' in view of.' c. 36, 4. σημήναι—intrans., σημείον είναι. Cf. c. 43, 3, 4. βloomf. quotes Aristoph. Lys. 28 πρᾶγμ' ἀνεξητημένον, πολλαῖσιν ἀγρυπνίαισιν ἐρριπτασμένον.

8, 4. Έποία ές-άντι τοῦ εύνοικῶς είχον Schol. Mira locutio, says Herw. The phrase is only found here in Attic, but is imitated by late writers. προειπόντων—cf. c. 5, 5; M. T. 850; and for Latin, Riemann, S. L. § 263; a convenient use of the gen. abs., in spite of the proximity of another case, to make a fresh predication without a new sentence. Cf. c. 83, 3; I. 114, 1; III. 13, 6, 22, 1. έλευθεροῦσιν—the claim continually put forward by S., that she was a Liberator. She traded on the insane craving for αὐτονομία, the evil spirit by which the Greeks were possessed. A wanton abuse of terms must lead to disaster, and after misusing the word Freedom for a century, Greece 'buried her Liberty' on the field of Chaeronea. Kal λόγφ και έργφ-sive ... sive. There are some 50 cases of this antithesis between A. and E. in Thuc., which is not surprising considering that (1) great importance was attached to words at Athens, apart from their truth or falsity; (2) Thuc. had but too good reason to contrast the professions of men with their deeds during the war. The antithesis underlies all diplomacy. The opening of the Funeral Oration, c. 35, is a contrast of λόγος and έργου. Cf. c. 40, 1, 41, 2, 4, 42, 2, 4, 43, 1, 2, 46, 1, 65, 9, 72, 1, 81, 2. by τούτφ... φ΄ in any enterprise in which he did not take part.' φ depends on παρέσται, as in I. 22 οίς αὐτὸς παρῆν. κεκωλῦσθαι—i.e. κεκώλυται εί μη αὐτὸς παρέσομαι, the perfect being used of something bound to happen in the future if the condition is fulfilled. Livy XXI. 43, 2 vicimus for vicerimus. Cf. IV. 46, 3 ώστ' έάν τις άλφ άποδιδράσκων, απασι λελύσθαι τας σπονδάς. The description of the friends of Sparta is not without a touch of sarcasm. (ἐν) ὀργῆ εἰχον—c. 59, 2. ἀρχθῶσι—ingressive, 'become subjects.' φοβούμενοι—the government of Sparta kept all its proceedings too secret for them to know the true nature of the Spartan oligarchy, which was to conduct them in many cases from democracy to decarchy.

- 9, 1. Παρασκευή ... και γνώμη—c. 7 and 8 are resumed by a chiasmus (see analysis of 7, 8).
 ώρμηντο—'made ready for war.' Cf. 1. 32, 5.
- 9, 2. Λακ. μέν ... Πέλ. μέν ... ἔξω δὲ ... 'Αθ. δέ—the extremes and the means are contrasted, as usually with this double use of μέν ... δέ. Πελοποννήσιοι—in the geographical sense, the dwellers in Peloponnese of whatever stock. [οί έντος Ίσθμοῦ]—usually in Thucydides Πελοποννήσιοι means the allies of Sparta.' In c. 11 indeed, Archidamus is made to address the officers as Πελ. και ξύμμαχοι, i.e. as politically connected and as comrades in arms, but, after that it is generally taken for granted that all the allies are included in the term Πελ. But before the war, Πελοποννήσιοι means 'the inhabitants of Peloponnese,' and only in this sense can the Argives and Achaeans be included in the term. If ol evros is in the text, the P. of Peloponnese are contrasted with those P. outside it (Πελοποννήσιοι έξω Πελοποννήσου), i.e. Πελ. must mean 'the allies of Sparta,' which is impossible. Πελληνής—near Zougra. Pellene seems to have been connected politically with Sicyon (10 miles) and Phlius (14 miles) rather than with Achaea. ἔπειτα δὲ ΰστερον—cf. III. 94, 1; IV. 102, 2; V. 61, 4. In 417 the Lacedaemonians became more closely connected with Achaea. See v. 82, 1. St II.—on the land side, Athens was wedged in between enemies. This both exposed her to invasion and hampered her own undertakings. It was with a view to breaking up this hostile combination that Demosthenes undertook the expedition into Aetolia in 427. Λοκροί—the Opuntian Locrians, with the Epicnemidian, whereas the Ozolian Locrians were allies of Athens.
- 9, 3. Nαυτικόν—scarcely anything was done by S. with the fleet in the 1st year. Intr. p. LXXII. Κορίνθιοι—for their naval operations, see c. 33, 80, 3, 83. Μεγαρῆς—c. 92. Σικυώνιοι—c. 80, 3. 'Αμπρακιῶται—c. 80. [παρεῖχον]—Intr. p. XXXIX.
- 9, 4. Αθτη—the omission of μèν here and in I. 125, l, in both of which C inserts μέν, raises a difficulty. Elsewhere it is left out only when a participle prevents its use, as in the opening of c. 65, 72, 75. It is possible that αθτη Λακ. ξυμμαχία is inserted wrongly from 6 below. (This omission is not similar to that noticed above, c. 7, l.) Χιοι, Λέσβιοι—the only islands on the Aegean then retaining the position of independent allies of Athens. & Ναυπάκτω—placed there by Athens at the close of the third Messenian War. See

- c. 27, 2. ol mallous-Astacus (c. 30) and Oeniadae (c. 102) did not join Athens. and other cities (besides the αὐτόνομοι ξύμμαχοι just mentioned), namely.' Καρία—the torn are added in the nom., in spite of the dat. preceding, because these are the four financial divisions of the moheus υποτελείς, so that the nominatives are as much in apposition with πόλεις as with έθνεσι. Καρία ... πρόσοικοι-called in the tribute lists ὁ Καρικὸς φόρος, and so Ἰωνία = ὁ Ἰωνικός, Έλλήσποντος = ὁ Έλλησπόντιος, τὰ ἐπὶ Θ. = ὁ ἐπὶ Θ. φ., νῆσοι ... θήρας = ο νησιωτικός φ. From 436 B.C. Ionia and Caria were grouped together. Καρσί πρόσοικοι-for the omission of oi cf. c. 85, 5. It is explained by the fact that this is an official title, Kr. Gr. Gr. 50, 2, 11. νήσοι... πάσαι αί άλλαι -for δσος limited by πλήν, cf. IV. 32, 2, and for oi άλλοι V. 27, 2. Μήλου και Θήρας-both colonized by the Dorians about the time of their settlement in Crete, circ. 1100 B.c.
- 9, 5. Naυτικόν—this was a privilege belonging only to the independent allies. Cf. Intr. p. LXXIV. They were αὐτοτελεῖς.
- 9, 6. Ξυμμαχία—abstract for concrete. και παρασκευή—the chapter is summarised in inverse order, as in c. 7, 8.
- 10, 1. Περιήγγελλον—often takes the construction of πελεύω but with the dat., which πελεύω never has. τα τε ἐπιτήδεια—se. παρασκευάζεσθαι. οἶα εἰκὸς—quae deceret. βαλοῦντες—because Athens was exposed to attack from the Isthmus. The corresponding Athenian incursion was merely into the Megarid; but Athens was unable to strike at Sparta herself directly. For the system adopted in consequence, see Intr. p. IXIX.
- 10, 2. Έτσιμα—not with ἐπιτήδεια, but as in c. 3, 4, 98, l. γίγνοιτο—iterative; hence ξυνήσαν imperf. τὰ δύο μέρη—the denominator exceeding the numerator by l is invariably omitted. Contrast τῶν πέντε τὰς δύο μοίρας l. 10. τὰ δ. μέρη is in limiting apposition to the subject of ξυνήσαν. Cf. c. 47, 2.
- 10, 3. Τοὺς ... ἀξιολογωτάτους—an indefinite expression, suited to the different circumstances and arrangements of the various contingents. ἀξιολογωτάτους—forming one group with τοὺς ἐν τέλες, but not identical with them. Cf. L 10 τὰς μεγίστας καὶ ἐλαχίστας.
- 11, l. "Avores—Thuc. shows exquisite judgment in selecting the places in which to insert speeches. They are the occasions on which it is necessary for the reader to understand the exact situation of affairs and to realise what were the influences at work. They stand in place of explanation

and abstract reasoning. The occasions selected for this purpose in this book are (a) the first invasion of Attica (this speech shows the feelings of the Spartans); (b) the close of the first campaign (the Funeral Oration is an exposition of the form and theory of the Athenian polity by the ablest citizen); (c) the close of Pericles' administration and life, the speech containing a vindication of his policy; (d) the victories of Phormio, the one event of great importance outside Athens in 429, and the most splendid example of Athenian prowess in the whole war. Dion. Hal, totally misunderstood the significance of the speeches. Far juster is Lucian's estimate ($\pi\hat{\omega}$ s δεί Ιστορίαν συγγράφειν c. 44): he knew that Thuc.'s object was σαφως δηλώσαι και φανώτατα έμφανίσαι τὰ πράγματα. [oi] -inserted through confusion with of πατέρες. Thuc. never two elements in the force, but Archidamus groups them together, and carefully draws no distinctions. ἄνδρες goes with ξύμμαχοι also. και οί π. ... και αὐτῶν—paratactic, the 2nd member being the more prominent. οἱ πατέρες—an opportune reference to the wars which were the glory of the Dorian race. Thuc. however avoids any commonplaces about the Persian wars such as become frequent in later writers. στρατείας έποιήσαντο = έστρατευσαν. ήμων οί πρεσβύτεροι clow-with the 'partitive' genitive 1st or 2nd person, the verb is generally in 3rd person, but the writer always passes quickly to the 1st or 2nd. Cf. III. 62 σκέψασθε έν οίφ είδει έκάτεροι ημών τούτο έπραξαν. VII. 64 ένθυμεῖσθε ὅτι οἱ ἐν ταῖς ναυσίν ύμων νῦν ἐσόμενοι καὶ πεζοί τοις 'Αθηναίοις είσι και νηες. So I. 87. When for the subject a relative clause is substituted, the 3rd person is rare: e.g. Andoc. I. 46 όπόσοι ύμῶν παρήσαν (= ol παρόντες) ἀναμμνήσκεσθε. Lys. 12, 97, Aeschin. 3, 60. The same phenomenon may be seen in Latin poets, as Ov. Trist. III. 4, 75 et qua quisque potest aliqua mala nostra levate. μείζονα -litotes, as πλείστοι shows. νῦν ἐρχόμεθα - sc. ἡμείς, whereas of πατέρες και οι πρεσβύτεροι was subject to έξήλθομεν. στρατεύοντες—sc. έρχόμεθα, the antithesis being between πόλιν and αύτοί, δυνατωτάτην and πλείστοι και άριστοι στρατεύοντες.

11, 3. Οὔκουν χρή—the topic of the πίστις is τὸ ξυμφέρον, as the Schol. says. It is the commonest of all forms of argument in Thuc. πλήθει—of superior numbers, as c. 39, 1. ἀσφά

λεια πολλή—opposite of κίνδυνος μέγας, but, being an abstract idea, and not, like κίνδυνος, a single entity, it requires πολλή. Cf. VI. 24: so with προθυμία, άθυμία and such words.

-sc. δοκεί.

μή ἄν ελθείν—after the predicative noun ἀσφάλεια, like κίνδυνος, ξυγγνωμή.

διὰ μάχης ξέναι—cf. 6 below; IV. 92, 1. So διὰ δίκης ἰέναι VI. 60, 3; διὶ δχλου είναι

I. 73, 2; διὰ φόβου είναι VI. 59, 2; διὶ ἡσυχίας έχειν c. 22, 1. ἀμελέστερόν τι—cf. 9 below πλέον τι. By the addition of τι the range of the adjective is indefinitely extended.

-τὸ καθ' αὐτὸν—suam quemque vicem. Cf. c. 87, 8. The subject of ἡξειν is ἡγεμώνα καὶ σ.

- 11, 4. "Αδηλα γάρ-Thuc. is extremely fond of γνώμαι or general truths as arguments, whereas he does not use mapaδείγματα or examples at all. The γνώμαι have been collected by several critics, and, as might be supposed, they show a profound insight into the fundamental principles that actually guide human conduct. & δλίγου- 'suddenly.' δι' δργήςon impulse.' al emix esphores ylyvorras—the passive of ras έπι. ποιείσθαι I. 70, 7. τε-adds a third and important fact. [δεδιός αμεινον] - 1. δεδιός obscures the point, which is that a large force, caught off its guard, has often been defeated by a small force. There is no room here for any reference to the apprehension or precautions of the smaller force. 2. No passage supports the idea that Archidamus is pointing out the advantage of δέος in action, έν τῷ ἀμύνεσθαι. It is then too late for δέος, which is valuable only έν τω παρασκευάζεσθαι. 3. The assumption that δεδιός is answered by διά τὸ καταφρονούντας ... yevéσθαι is not borne out by the form of the sentence. 4. Archidamus merely says 'do not be careless, lest you be caught unprepared.' 5. Of auewor there are two explanations (a) = direction $\hat{\eta}$ of $\pi\lambda\epsilon$ loves $\tau\delta$ $\epsilon\lambda\alpha\sigma\sigma$ or $\pi\lambda\hat{\eta}\theta$ os. But $\hat{\eta}\mu\hat{\nu}\nu\alpha\nu\tau$ is used only of the side on the defensive; nor is there any reference to superiority in courage such as dyaθos suggests. (b) αμείνον δεδιός ή μη δεδιός, Cl., a curious paradox worthy only of a rhetorician. Append. II. ἡμύνατο—gnomic. Cf. c. 89 πολλά στρατόπεδα ήδη ξπεσεν ύπο έλασσόνων.
- 11, 5. Χρη δέ—α γνώμη in the form of an antithesis. For 'figures ' in γνώμαι, cf. c. 40 throughout. τη μèν γνώμη ... το δὲ ἔργφ—an imperfect antithesis. γνώμη means 'feelings,' έργον 'actions' (not γνώμη 'plans,' έργον 'battle'). Cf. c. 43, 3, 64. 6, and 89 τη δυνάμει τὸ πλέον πίσινοι η τη γνώμη. Herod. VII. 49 ἀνηρ οῦτω ἀν είη άριστοι εί βουλευόμενοι μὲν ἀρρωδέοι ἐν δὲ τῷ ἔργφ θρασύς είη—which is however somewhat different. παρασκευάζεσθαι—the reading is now commonly παρεσκευάσθαι. Cr. says 'le parfait est nécessaire,' but gives the present. The perfect is due to a mistaken interpretation of $\gamma νωμη$ and ἔργφ,

the latter of which refers to the period before battle. The antithesis between στρατεύειν and παρασκευάζεσθαι must not be too closely pressed. (A quite different view of this passage will be found in Steup, Quaest. Thuc. p. 30.) πρὸς τὸ ἐπιέναι εὐψυχότατοι—cf. III. 44, 3 ξυμφέρον πρὸς τὸ ἦσσον ἀρίστασθαι; VIII. 76, 6. The use of the infinitive with article in all constructions is far commoner in the speeches and the passages in the rhetorical manner than in ordinary narrative. ἐπιχειρεῖσθαι—' to be attacked.' This sentence puts in the proper light the two points referred to in 3 above: so πλήθει ἐπιέναι has become εὐψυχότατοι ἐπιέναι, ἀσφάλεια μὴ ἀν ἐπιχειρεῖσθαι has become ἀσφάλεια πρὸς τὸ ἐπιχειρεῖσθαι. εὐψυχότατοι ἐπιέναι results from τὸ θαρσαλέους στρατεύειν, ἀσφάλεια πρὸς τὸ ἐπιχειρεῖσθαι from τὸ δεδιότας παρασκευάζεσθαι.

11, 6. Οὕτω—with ἀδύνατον. τοῖς πᾶσι—cf. c. 36, 3. el μὴ καὶ νῦν—'if not already ... at least.' I see no need to alter the text with Francken, or to assume a misplacement of καί. For ἀλλά, ἀλλά ... γέ, ἀλλ' οὐν ... γε, see Kr. Gr. Gr. 69, 4, 5. ὅταν ὁρῶσι—usually in Thuc. ὅταν denotes a single act, ὀπόταν repeated action. I. 142, 9 is an exception. τὰκείνων—for τὰ ἐαυτῶν, as ἐκεῖνος can apply to anyone other than the speaker and the person addressed. φθείροντας—cf. Livy xxII. 3 Flaminius postquam res sociorum ante oculos

prope suos agi ferrique vidit.

11, 7. Πασι γὰρ κ.τ.λ.—the only possible way of taking these words as they stand is the traditional way of Arn., Shil. and Bh., which is supported by A. Grossman, N. Jahrb. 121, p. 523. ἐν τοῖς ὅμμασι καὶ ἐν τῷ παραυτίκα are taken after ὁρᾶν. the infinitive is made to depend on the phrase δργή προσπίπτει, as though it were $\lambda \nu \pi \epsilon \hat{\imath}$, and $\delta \rho \hat{a} \nu \pi \delta \sigma \chi \rho \nu \tau as = 'to see that$ they are suffering.' There are grave objections: ὁρᾶν πάσχοντας would more naturally mean 'to see others suffering,' and it is very doubtful whether δργή προσπίπτει can be considered a periphrasis which could legitimately take an infinitive in prose. Usener proposes πᾶσι γὰρ ἐν τῷ παραυτίκα ὁρᾶν πάσχοντάς τι άηθές, taking έν τῷ with ὁρᾶν πάσχοντας. Cf. Steup's proposal in not. crit. γαρ—this introduces the γνώμη by which the statement that 'the Athenians will come out to battle' is supported. We have here an example of the form of proof called Enthymeme, i.e. a 'syllogism drawn, not from the premisses proper to any particular science-such, for instance, as medicine—but from propositions relating to contingent things in the sphere of human action, which are the common property of all discussion.' Jebb, Attic Orators II. p. 289. Cf. c. 60. καὶ λογισμώ—i.e. 'and then men do not pause to think.' Possibly of bracketed represents a lost of τοιοθτοι, = οί δργισθέντες. θυμφ-also, like λογισμώ, with χρώμενοι.

- 11, 8. 'Admvalove-this view of Athenian character is that of Thuc. himself. He began the description of it in the first speech of the Corinthian envoy at Sparta (I. 70) and completes it in the Funeral Oration (c. 35 fol.). πλέον τι-cf. III. 45, 6, 69, 2; IV. 78, 5; V. 29, 2; VI. 90, 1; VII. 21, 4, 49, 4. For τι with comparative, see 3 above. μᾶλλέν τι is commoner in this sense. τῶν ἄλλων—often ἐτέρων in this idiom. elkos-decet, with agrist infinitive, as regularly (sometimes present, c. 10, 1). Rutherford, Syntax, p. 128. The argument is now drawn from to elkos. An orator naturally employs this topic to prove something in the past, but Thuc. to forecast the future. Index s.v. τόπα. τοῦτο δράσαι—the regular phrase for referring to an action just described. Cf. c. 49, 5; I. 5, 2, 6, 5. Of course Thuc. refers to the actual indignation of the Athenians at seeing their land ravaged. See c. 21, 2. It was a source of great pride that the beautiful country of Attica had never been plundered πλην τὰ Μηδικά. Cf. Eur. Med. 826-the play was produced this very yearwhere the Athenians are addressed as lepas χώρας απορθήτου τ' άποφερβόμενοι. opav-sc. δηουμένην.
- 11, 9. Δόξαν ἐπ' ἀμφότερα-και εὐκλείας και δυσκλείας Schol. οισόμενοι—cf. c. 60 alrίαν φέρεσθαι. τοις προγόνοις—we should refer to posterity, but the ancients thought far more of the worship due to their ancestors, the beol xbbrio. On the excessive reverence of the Greeks for the past (from which Thuc. was remarkably free), Girard, Essai sur Thuc., p. 13, says 'Les Grecs ne songeaient qu'à chercher dans cet âge merveilleux leurs titres de noblesse et à y rettacher étroitement le présent,' ύμεν αὐτοις—corrected from ημέν αὐτοις with Hude, Comment. Crit., p. 109. ἔπεσθε strongly supports him. 'Nulla in re magis quam in pronominibus hueis et iueis permutandis librarios peccavisse satis constat.' άποβαινόντων—see c. 50, 2. δξεως δεχόμενοι—cf. c. 89, 9. κάλλιστον και άσφαλέστατον—the identity of το καλον and το άσφαλἐς has been the prevailing idea throughout the speech. It is an idea characteristic of Sparta that εὐνομία is κάλλος. Thus Spartan tradition did not object to Athens claiming the poet Tyrtaeus for her own, though the claim was probably unfounded; but took care that the lame Athenian singer should only develop into the warrior Tyrtaeus after settling in Sparta. οντας—the participle adds emphasis to πολλούς and heightens the contrast to evi.
- 12, l. Toσαῦτα—haec tantum, the regular word after a short speech instead of τοιαῦτα. εξ τι ἄρα—c. 5, l. τι μάλλον—not for μάλλόν τι, but τι belongs to ἐνδοιῖεν, as below, οὐδεν ἐνδοισείουσι,

- 12, 2. Οὐδ'—οὐδέ, μηδέ, sometimes as here = nedum ' much less.' τὸ κοινὸν—the βουλὴ and ἐκκλησία. ἢν ... νενικηκυῖα—except with this periphrasis in the perfect passive and middle forms, the tense of εἰμὶ must precede the participle, and is emphatic, representing a state of things existing at the time referred to. Cf. c. 67 ἢν ... πολιορκοῦν, 80 ἢσαν ... ξυμπροθυμούμενοι, 93 ἢν προφυλάσσον. Then the participle often resembles an adjective. κήρυκα ... προσδέχεσθαι—a formal expression for breaking off all political relations. Cf. v. 80. ἐκτὸς δρων—without article, as a local expression, akin to ἐν ἄστει. Rutherford, δχητίαχ, p. 4. τὸ λοιπὸν—with πρεσβεύεσθαι. ἀναχωρήσωντας—i.e. retire before thinking of sending any more. The participle is emphatic.
- 12, 3. Διαλύσεσθαι—'part from his escort.' τοσόνδε— 'merely this.' ὅτι—this convenient form of quasi-oblique speech, where the speaker's actual words follow ὅτι, is colloquial and limited to prose. "Ηδε ἡ ἡμέρα—Aristoph. Pax 435 εὐχόμεσθα τὴν νῦν ἡμέραν "Ελλησιν ἄρξαι πᾶσι πολλῶν κἀγαθῶν. Verg. Aen. Iv. 169 ille dies primus leti, primusque malorum causa fuit.
- 12, 4. "Έγνω—ingressive, 'learnt.' ἐνδωσείουσι—though Cobet and Sta. reject this, it is more probable than ἐνδώσουσι, since $\pi\omega$ is not used with future, and Archidamus' object was to find out what the Athenians were now intending.

 δή—like τ ό τ ε δή, gives the decisive moment. Cf. c. 19.
- 12, 5. Μέρος—of infantry. So the Boeotians did not supply cavalry only. See c. 9, 3. λειπομένοις—for the present, see c. 2, 4.
- 13, 1. Έν ὁδῷ ὄντων—cf. c. 12, 1 and 2, but referring here to the march not of the various contingents to the Isthmus. but of the whole force from the Isthmus. Several meetings of the Ecclesia were held. Περικλής-Ο. Drefke, de orat. quae in priore parte Historiae Thuc. insunt, suggests that Thuc. probably intended to insert a speech here, but changed his mind on finding the subject unsuitable for readers. He thinks that we have here the notes Thuc. had made at the time, which assumption would explain the loose structure of the Oratio Obliqua throughout. Cf. c. 72. δέκατος αὐτὸς—the view of Gilbert, that this phrase means that Pericles was στρατηγός αὐτοκράτωρ, i.e. was irresponsible and had full powers to do anything he deemed necessary, is now generally accepted. Pericles held the same position in the war with Samos 440 B.C. μη πολλάκις—as though ὑποτοπήσας were φοβηθείς. Cf. III. 53, 2 υποπτεύομεν μη ού κοινοί αποβήτε. πολλάκις—forte, a sense which it bears only after εl, έάν, μή. μή δηώση-should be οὐ δηώση. This very rare irregularity is

only possible when the second negative is far removed from the first. M. T. 306. επι διαβολή—the same thing was done by Hannibal to cast odium on Fabius, Livy, xxii. 23, 4. For the order, see c. 2, 2. τοῦτο γένητα. —c. 11, 8. προηγόρευε—above προείπου. The rule about compounds of λέγω and ἀγορεύω will be found in Rutherford's New Phryn, p. 326. oi-the only form of the indirect reflexive singular found in Thuc, and the orators, and rare in them. κακφ-the same phrase in v. 44, 3, 77, 6; VIII. 58, 3, 4. γένοιτο - sc. τοῦτο, as γένηται τοῦτο above. τοὺς ἀγροὺς καὶ olkías—the article not repeated, the two nouns forming one idea between them (viz. the idea The parepar oboiar). Cf. άφίησιν does not depend on προηγόρενε, but is used for adulvae proly (which is possibly what Thuc. wrote), just as we might say 'he gives the land' for 'he undertakes to give it.' avai -like the use of avai in Homer and Herod. expressing purpose, but redundant. M. T. 774. vivveotal -this is like the use of the infinitive in the terms of a treaty or any compact. It is in origin probably identical with the so-called infinitive for imperative. But this may be oblique for μηδεμία μοι ὑποψία γιγνέσθω. In any case, Pp.'s explanation, supplying βούλεται, is without doubt wrong. The sentence is probably a note Thuc, wrote in these very words at the time.

13, 2. Παρήνει δè-cf. v. 38, 2 παρήνουν γενέσθαι δρκους. και πρότερου Ι. 143. τὰ ἐκ τῶν ά. ἐσκομίζεσθαι cf. c. 5, 7. ἔς τε μάχην—the ancient critics noticed that polysyndeton is common in Thuc. There are three main members here, each introduced by τε, παρασκευάζεσθαί τε ... έs τε ... τά τε, and the first two are complicated by an additional member, which however does not affect the main structure, viz. καί ... ἐσκομίζεσθαι, άλλά ... ἐξαρτύεσθαι. μή επεξιέναι-Intr. p. lxix. την πόλιν έσελθόντας φυλάσσεινcf. IV. 70 την πόλιν έσελθών βεβαιώσασθαι. When a participle and verb which have different constructions take a common object, the object regularly follows the construction required by the participle, as in I. 114, 2 is Elevoura ral Dougle έσβαλόντες έδή ωσαν, ΙΥ 18 δούναι έφ' à άφιγμένοι ύμας αlτούμεθα, VII. 3, 4 μέρος τι πέμψας πρός τὸ φρούριον αίρει, ib. 53, 2 προσπεσόντες τοις πρώτοις τρέπουσι. But there is here no need to take την πόλιν with ἐσελθόντας at all. διὰ χειρὸς ἔχειν-the opposite of ἀνιέναι, Ι. 76 ἀρχην ἀνιέναι. So Livy XXI. 35, 9 in manu habere. xelp means 'control.' Eur. Hec. 986. Cf. the legal sense of manus. See also c. 76, 4. \ \(\chi_{\sqrt{w}}\cup \dots \) είναι – a rare construction – c. 57, 1. από τούτων είναι τών χρ. της προσόδου-ί.ε. την Ισχύν της προσόδου των χρημάτων άπὸ τούτων (= τῶν ξυμμάχων) είναι. Cf. III. 13, 6 ἔστι τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσοδος. This sentence must not be pruned, for της προσόδου defines the nature of $l\sigma\chi \dot{\nu}_{\nu}$, and $\tau \dot{\omega}_{\nu} \chi \rho \eta \mu \dot{\alpha} \tau \omega_{\nu}$ is caught up presently by $\chi \rho \eta \mu \dot{\alpha} \tau \omega_{\nu}$ again: the insertion of $\tau \dot{\omega}_{\nu} \chi \rho \eta \mu \dot{\alpha} \tau \omega_{\nu}$ is stylistic. τα πολλά ... κρατείσθαι—'most successes are won.' γνώμη—'insight,' not put in at hap-hazard, but summing up in a word παρασκευάζεσθαι to έξαρτύεσθαι. It is on the policy here sketched that Pericles rested his claims to be possessed of γνώμη, or, as Thuc. says in c. 65 πρόνοια. Το supply γνώμη was the statesman's part, to supply χρήματα the subjects'.

- 13, 3. 'Etakoolwy-in I. 96 we see that under Aristides' administration the popos amounted to 460 talents. In the lists of the quota paid to Athene for 450 and 446 B.C., the tribute of some States is seen to be reduced, and the total was probably made up by payments from new subjects. But the tribute was in some cases subsequently raised, so that 600 talents may represent the average (ώς ἐπὶ τὸ πολύ) in 431. φόρου—for this genitive of material, cf. άργυρίου below. See Rutherford, Syntax, p. 35. ἀπὸ τῶν ξυμ.—the origin (ἀπὸ) from which money is obtained. Cf. Aristoph. Vesp. 670 δωροδοκοῦσιν ἀπὸ τῶν πόλεων (rightly defended by Sobolewski, de praepos. usu Aristoph.). avev-this is the ordinary meaning of xwpls as a preposition in Attic, but Thuc. only uses χωρίs as an adverb. The opposite of σύν (τοῖs) θεοῖs (see c. 2, 1) is $\tilde{a}\nu\epsilon\nu$ $(\tau\hat{\omega}\nu)$ $\theta\epsilon\hat{\omega}\nu$. The opposite of $\sigma\hat{\nu}\nu$ in its other Attic sense in totals, is usually xwpls. The opposite of µerd is aνευ, and more rarely χωρίς (thus Isocrates has two cases, but in both χωρίς, not ἄνευ, is used to avoid hiatus). της άλλης προσόδου—as rents from public lands, especially the silver mines, the tax paid by resident aliens and by owners of slaves, duties on imports exports and sales, and court fees and fines, amounting in all to at least 400 talents. ἐν τῆ ἀκροπόλει in the Opisthodomus of the Parthenon. ἐγένετο—'amounted to.' Cf. c. 20, 4. τὰ προπύλαια—begun 437, completed τάλλα—the Odeum, Parthenon and the sculpture on the buildings was paid for out of this fund. & Hoteldaray -from first to last the siege cost 2000 talents. It began in the autumn of 433, ended in the winter of 430. Probably Thuc, omits in that sum the expense of Hagnon's expedition (c. 58), which cost 400 talents more.
- 13, 4. Χωρίς—'besides.' Cf. c. 24, 31, 97. χρυσίου—depends on $\tau \alpha \lambda \dot{\alpha} \nu \tau \omega \nu$ below. $\delta \sigma \alpha$ —sc. $\dot{\epsilon} \sigma \tau \dot{\ell}$. So c. 9, 4, 97. περί—'used in.' σκύλα Μηδικά—sc. $\delta \sigma \alpha \ \dot{\epsilon} \sigma \tau \dot{\ell}$, but this might have been $\dot{\epsilon} \nu \ \sigma \kappa \dot{\nu} \lambda \omega$ is Mηδικά—sc. $\delta \sigma \alpha \ \dot{\epsilon} \sigma \tau \dot{\ell}$, but this might have been $\dot{\epsilon} \nu \ \sigma \kappa \dot{\nu} \lambda \omega$ is Mηδικός. The throne of Xerxes and the sabre of Mardonius (Medus acinaces) were among them. οὐκ ἐλασσον ἡ π . ταλάντων—cf. IV. 72 παρόντος τοῦ στρατεύματος, ὁπλιτῶν οὐκ ἐλασσον ἐξακισχιλίων. The genitive

of comparison does not follow ελασσον here, because ταλάντων is already in the genitive absolute, sc. ὑπαρχόντων from above.

- 13, 5. Τὰ ἐκ τῶν ἄλλων ἰερῶν—i.e. in temples other than the Parthenon. The temple treasures were of great value. χρήματα—no doubt Pericles explained the details, which he must have known thoroughly after his long tenure of the Generalship, in which he had distinguished himself in Finance. In this respect he was imitated by many popular leaders who followed him, and, as the war went on, Finance became the most pressing difficulty. Οις χρήσεσθαι—cf. c. 102 λέγεται. ὅτε δη ἀλᾶσθαι. This attraction of short relative clauses in Oratio Obliqua into infinitive is less rare in Greek than in Latin (of course qui = et is etc. is different). Thuc, has nine instances. τῆς θεοῦ—i.e. the statue of Athene. Both in Greek and Latin the name of the person represented is used for the statue itself, as Victoria aurea. σταθμόν—predicate. χρυσίου ἀ.—with τάλαντα. ἀπέφθου—i.e. without alloy. περιαιρετον είναι—sc. ἐψη. οἰπόθου—i.e. without alloy. περιαιρετον είναι—sc. ἐψη. οἰπόθου—i.e. μὴ ἐλάσσω—often during the war money was borrowed from the leρὰ χρήματα. The loans were repaid with interest at a low rate, which Pericles probably proposed at this time.
- 13, 6. Τρισχιλίους και μ.—cf. c. 31, 2. 10,000 were on the spot, 3000 at Potidaea. τῶν ἐν τοῖς φρουρίοις—the garrisons of Attica were supplied mainly from the περίπολοι, young Athenians between 18 and 20 years old. At 18 their age was entered in the ληξίαρχικου γραμματείου, list of the members of the deme capable of arms kept by the demarch. Not till 20 was a man entitled to attend the Ecclesia. The περίπολοι regularly served in Attica. ἐπαλξιν—collective. See c. 4, 2. Again the article dropped with a word approximating to a proper name, in prepositional phrases. The line of fortified walls of Athens and Piraeus, including the long walls, is meant. The citizens who manned these were drawn from the πρεσβίτατοι, those excused by age from serving outside Attica. Legally this age was 60, but in practice it could be, and probably was, reduced. νεωτάτων—the περίπολοι.
- 13, 7. Τοῦ Φαληρικοῦ—begun under Themistocles with τὸ ξέωθεν (τεῖχος), which ran to Piraeus. Under Pericles, about 445, a third wall, τὸ διὰ μέσον was built between these two, running to Munychia. ἦσαν—were, according to Pericles' narrative. τὸν κύκλον τοῦ ἀστεως—the walls of Athens. ἀφύλακτον ἦν—about 6 stadia: so that the city walls, as rebuilt after Salamis, were about 50 stadia in circumference. Τοῦ τε μακροῦ = τοῦ ξέωθεν. τὰ μακρὰ τείχη—namely τὸ ξέωθεν, the earlier wall, and τὸ διὰ μέσον τεῖχος, called τὰ σκέλη.

σταδίων—genitive of description, almost confined to expressions of magnitude. Cf. c. 23, 3.

- 13, 8. Εὐν ἰπποτοξόταις—including (ξύν) the 200 mounted archers, state slaves who served as police, as did the 1200 Σκύθαι who are included in the 1600 τοξόται below. τριήρεις τὰς π.—see c. 2, 2. τριακοτίους—in III. 17 we read that 250 ships were employed on active service at the beginning of the war. (As the details there given do not correspond with those given in this book with regard to the fleet in 431, the text is probably wrong in III. 17.)
- 13, 9. 'Es ἀπόδειξιν τοῦ περιέσεσθαι—cf. c. 56 ἐς ἐλπίδα $\tilde{\eta}\lambda \theta o \nu$ τοῦ ἐλεῖν, and for the rare future infinitive with article, 1. 144, l. $\tau \hat{\varphi}$ πολέμφ—the dative is temporal. Cf. c. 20 ἐκείνη $\tau \hat{\eta}$ ἐσβολ $\hat{\eta}$. It is however rarely that ἐν is omitted with a noun used temporally which is not properly temporal.
- 14, 1. 'Ανεπείθοντο—both the compound and the tense denote the difficulty of convincing them. Cf. c. 65, 1. Even now they did not feel quite certain, and were liable to change their minds again. (It was δόξα resulting from πειθώ, not έπιστήμη resulting from μάθησις.) τὴν ἄλλην—perhaps the exclusive άλλος, but κατασκευή, stock, may here include children and wives. See c. 5, 4. κατ' οίκον—see on c. 60, 4. ξύλωσιν—materia; several verbal nouns in -ι are peculiar to Thuc. Cf. δλόφυρσις c. 51. Pollux and the Schol. regard this one as coined by Thuc. μίζοντο both govern ξύλωσιν. ἐπικειμένας—' off the coast.'
- 14, 2. Χαλεπῶς ... ἐγίγνετο—passive for χαλεπῶς τὴν ἀ. ἐποιοῦντο. ἀνάστασις—an unwilling (μετανάστασις, a willing) removal from one's country.
- 15, l. 'Eπl yàp—now follows one of the few episodes in Thuc., who never leaves his subject except to comment on some epoch of Athenian history either throwing light on the circumstances he is relating, or imperfectly understood in his κατά πόλεις—cf. the condition of Sparta, referred to day. 1. 10, 2. According to tradition, there were 12 πόλεις in Attica: these had arisen by the increase and amalgamation of κῶμαι. ψκεῖτο—of the political condition of the district, as often. πρυτανεία—these bore the same relation to the community as the olkia did to the family. Hence the community entertained its guests there. apxovvas-' princes,' some of whose names may have been immortalised in the names of Attic demes. ού ξυνήσαν—only common danger brought them together. emoléunouv-the war between Athens and Eleusis, given as an example of the early wars in Attica, was probably due to a quarrel about the frontier, which was the range of Mount Aegaleos, over which the Sacred Way after-

wards ran. Whatever the result, the position of Athens in the Dodecapolis was certainly raised by the war.

- 15, 2. Θησεὶς—probably the legend of the coming of Theseus to Athens represents a second Ionic invasion of Attica, to which the strife between Athene and Poseidon, who is identical with Aegeus, father of Theseus, also points. See Plut. Thes. c. 13. iβασιλευσε—'became king.' Cf. c. 58 νοσῆσαι, 'to fall sick.' μετὰ τοῦ ξυνετοῦ—i.e. uniting power to the ability which he had already. καταλύσας... ἀποδείξας... ξυνώκισε—the first participle precedes the second in time, and the second gives the action which resulted immediately in that of the main verb. Cf. c. 76 ἀρτήσαιτες ... ἀνελκύσαντες ἀφίεσαν, 93 ἀφικομένους ... καθελκύσαντας πλεῦσαι. ξυντελούντων—'contributed to it,' in taxes, hence 'were members of the community.' ξυνοίκια—neuter plur., the annual festival celebrating the Union, held on the 16th of Hecatombaeon. Plut. Thes. c. 24. ποιοῦσιν—active not middle, of the body appointing the festival, cf. c. 34, 5.
- 15, 3. 'H ἀκρόπολις κ.τ.λ.—i.e. η ἀκρόπολις νῦν ἐστι πόλις $\mathring{\eta}$ ν, the city was a mere stronghold. 'What is now the acropolis, and the ground lying under it to the south was the city' (J.). (The bracked $\mathring{\eta}$ would imply a contrast with some older acropolis.) The same observation is true of London and Paris. πρὸς... τετραμμένον—here in its literal sense, but oftener metaphorical, as in c. 25, 2; Plat. Phaedo, p. 66 D.
- 15, 4. Τεκμήριον δέ-Thuc. disregards the Athenian legends, as suited only to poetry. Deposing the picturesque and enthroning the reasonable, he judges the remote past solely by the indisputable evidence supplied by the present. For the use of τεκμήρια and σημεία, non-forensic πίστεις like ένθυμήματα (c. 11, 8) and γνώμαι (c. 11, 9), cf. 39, 2, 41, 2, 50, 2. και άλλων—the lost allusion to the most ancient temple of Athene, pamely the shrine of Athene Polias attached to the Erectheum and containing the venerable wooden figure of the goddess (ξόανον) and occupying the site of her struggle with Poseidon, would have been the best evidence that the original site of the city was the Acropolis. Tà the early temples not on the Acropolis lie at the south of it, viz. the Olympieium at the S.E., begun by Pisistratus, remarkable for its size, and only finished under Hadrian; the Pythium, or temple of Apollo πατρώος, of which there are no remains, Pausanias says it was close to the Olympieium; the shrine of the Earth-Mother, situated within the Témeros of the Olympieium; and that of Dionysus in the low ground near the Ilissus. The Pisistratids probably did much to make these temples popular. τὰ ἀρχαιότερα—the Anthesteria, held in

Anthesterion (11th to 13th). The first day was called η Πιθοιγία, the second Χόες, the third Χύτροι. Aristoph. Ran. 215, Eur. I. T. 960, Harpoc. and Suidas s.v. χόες. [τῆ δωδεκάτη]—gives one day only, and with it 'Ανθεστηριῶνος μηνός would be required. The date of the χόες seems inserted from the same source from which Harpocration drew. ποι- του ποιοῦνται. See 2 above, and c. 11, 4. οἱ ἀπ' 'Α.—i.e. οἱ ἀποικοι τῶν 'Αθηναίων. νομίζουσι—' are accustomed to do.' Cf. 5 below, c. 36, 1.

- 15, 5. Τη κρήνη—S. of the Olympieium, on the Ilissus. The Pisistratids furnished it with nine pipes and beautified it with columns. It was part of the Tyrants' policy to improve their cities and to encourage every form of art. Kallippon -the name still survives to show the early importance of this spring. See Ruskin, Oxford Lect. on Art, p. 136, Pausanias, 1. 14, 1. [τὰ πλείστου άξια]—Thuc, is arguing that in earlier times the spring was in general use. πρὸ γαμικῶν for the λουτρον γαμικόν, the water being brought from the spring by a maid called ή λουτροφόρος. Pollux III. 43, VIII. 66. But Harpoc. says that a boy brought it. έs ἄλλα—ξθος ἢν καί των άγάμων άποθανόντων λουτροφόρον έπι το μνημα έφιστασθαι Harpoc. Cf. Dem. in Leoch. 18, 30. Probably a figure holding a pitcher, which contained water from the spring, was placed on the tomb. Eustathius says the object was to show that the dead had never used the nuptial water. voulgerau-'it is the custom.' The connection between the λουτρόν γαμικόν and the λουτρον των αποθανόντων is as familiar as utraque taeda. In Eur. Hec. 612, the bringing of the water to wash the dead body of Polyxena suggests to Hecuba the λουτρον γαμικόν.
- 15, 6. Κατοίκησιν—c. 102, 5. πόλις—this meaning is common in Inscriptions and official documents.
- 16, l. Τη ... οἰκήσει—causal, with γενόμενοι καὶ οἰκήσαντες. δ' οὖν—resumes from c. 14. ἐπὶ πολὺ—temporal. αὐτο-νόμφ—independent of any capital. καὶ—'even.' ὅμως—answers καὶ and may be omitted in translating. οἱ πλείους —restricting οἱ 'λθηναῖοι. πανοικεσία γενόμενοὶ τε καὶ οἰκήσαντες—all go closely together, 'having been born and having lived with their whole family.' ἀνειληφότες—having recovered from the effects of the Persian Invasion, when they had abandoned their homes. Not merely 'had restored their homes,' which took them only a short time. Uf. vi. 26, where it is sail that Athens in 415 ἄρτι ἀνειλήφει ἑαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου.
- 16, 2. Karà τὸ ἀρχαῖον—lit. 'according to early custom,' 'primitive,' not τὸ ἀρχαῖον 'in early times,' 'ancient.' The early $\pi \delta \lambda \iota s$ was held together mainly as a religious union, with

its local cult. ἀπολείπων—joined to preceding plural, and might have been ἀπολείποντεs. Cf. c. 65, 10.

- 17, l. 'Υπήρχον-' had homes ready to receive them.' It appears that the whole of the country population was opposed to war. The rich landed gentry had town houses, but rarely lived in them and felt the loss of their fine country places. Cf. c. 65; Isocr. VII. 52. The farmers and peasants were ruined by the invasion. Cf. [Lys.] 20. 33. at the foot of the Acropolis, at the N.E. It was regarded with great awe, and even in the time of Pausanias some mysterious sanctity belonged to it. The Boule sat there the day after the Eleusinian Festival ended. το Πελαργικόν—(a) a fortification built by the 'Pelasgians' on the W. side of the Acropolis, the only side accessible to an enemy; (b) a space below this fortification and also above it. It is to this space on either side that the curse attached. (On the orthography, Herodian says, Πελαργικόν άντι του Πελασγικόν. Cf. Lobeck, Phryn. p. ἐπάρατον—what was the reason of this? Only the W. side was 'cursed' since only on that side could buildings be placed; but this space was part of the pomoerium of the original settlement, the Acropolis being then the Téperos of Pelasgian Zeus. Hence no human beings were to live there. μή due to the prohibition implied in έπάρατον. τοιόνδε i.e. μη οίκειν αὐτό, the relative construction disappearing. Πελαργικόν άργον-such παρονομασία is See c. 4, 5. See c. 54, 2. common in oracles. duevov-a favourite word at Delphi, suiting well the oracle which worked by suggestion rather than command. έξωκήθη—' was filled with settlers.'
- 17, 2. Ξυμβηναι—'to have been fulfilled in a manner contrary to their expectations,' because the troubles were the cause instead of the result of the occupation. ἢ προσεδέτοντο. Haase suggested ἢ ⟨η̄⟩ προσεδέτοντο, but the relative may be omitted. γενέσθαι—sc. δοκοῦσε from δοκεῖ above. So Burke, Reflections, 'In England we are said to learn manners at second-hand from your side of the water, and that we dress our behaviour in the frippery of France' (i.e. it is said that we dress). προήδει—i.e. warned them that the place would some day be inhabited in time of adversity. μὴ ἐπ' ἀγαθῷ—after οῖδα the regular negative is οὐ. This μὴ implies a sense of authoritative declaration in οἶδα, and is not a colloquial license. Μ. Τ. 688. μὴ belongs to ἀγαθῷ.
- 17, 3. Κατεσκευάσαντο—'found quarters.' ώς ξκαστός που—Aristoph. Eq. 792, Andoc. ap. Suid. s.v. σκάνδιξ. Andocides refers to the difficulty of getting good food.

έχώρησε—from this early trans, use of χωρεΐν comes the meaning 'receive' of persons, as in St. Matthew xix. 12.

- 17, 4. "Ηπτοντο—cf. Plat. Phaedo, 64 Λ δρθῶς ἀπτόμενοι φιλοσοφίας. Thuc. speaks of the Athenians generally: while the country people were settling down as best they could, the Athenians were meanwhile busy with the details connected with the war, both τὰ ἔξω, ξυμμάχους ἀγείροντες, and τὰ ἔνδον, ναῦς ἐξαρτύοντες.

 τῆ Π.—c. 56, 1. ἐν τούτφ π.—cf. γιι. 50, 4 ἐν παντὶ ἀθυμίας.
- 18, l. Της 'Ατ. ἐς Οινόην—for order cf. c. 21, l, 25, 3. Οινόην—there were two roads to Attica, the one a bad one by the coast, the other an inland one, leading over Cithaeron by the Pass of the Oak's Heads (Δρνὸς Κεφαλαί) and passing Eleutherae, which is probably the site of Oenoe. In any case Oenoe was on the frontier between Attica and Boeotia and just where the road from Athens and Eleusis branched off, one way to Plataea, the other to the Peloponnese. ὡς ἐκαθέζοντο—the imperfect implies a prolonged stay. Cf. c. 19, and see c. 3, l. προσβολάς—the siege was preliminary to the invasion. See 19, l. παρεσκευάζοντο—for the omission of ὡς with the participle, cf. c. 91, l.
- 18, 2. Αὐτῷ—follows the gender of the predicate, instead of that of the antecedent. φρουρίῷ—because it commanded the pass. A similar importance attached to Phyle and Decelea. ἄλλως—'in other ways.'
- 18, 3. Alτίαν τε—to the end of the chapter is parenthetical. ελαβεν ... δοκῶν ... οὐ παραινῶν —δοκῶν gives the cause of ελαβεν, παραινῶν the cause of δοκῶν. Cf. c. 86 ἀνθώρμουν ... γνώμην εχοντες ... φοβούμενοι. αὐτοῦ—οῖ what has just been described, as often. ἐν τῆ ξυναγωγῆ—in bello conflando. So Isocr. οἰμαι τὸν πόλεμον θεῶν τινὰ συναγωγεῖν. ἐπειδή τε—this τε joins ξυνελέγετο to ἐν τῆ ξυναγωγῆ. Four periods are distinguished, (1) the time when Sparta was seeking a casus belli, (2) the time when the contingents were assembling at the Isthmus, (3) the march to Oenoe, (4) the delay at Oenoe. ﴿1 τε—this τε belongs equally to ἐπειδῆ ξυν. ὁ στρατός, but the order is distorted for the sake of the antithesis between the three periods. Cf. c. 13, 2. κατὰ τὴν—i.e. ἡ κατὰ τὴν ἄλλην π. σχολαιότης. Cf. Iutr. p. xl. ἀλλην—exclusive, 'as well.' μάλιστα δὲ—the most inelegant section in the book. The repetition of what has been said in 2 above is clumsy.
- 18, 4. Έπελθόντες ἄν—the ἄν belongs to καταλαβεῖν only; of course ἄν is constantly attracted to a partic. which forms the protasis; but sometimes the ἄν also belongs to the partic., which is part of the apodosis, as c. 53, 4 βιούς ἄν ... ἀντιδοῦναι

(In some cases it is not easy to decide whether the partic. belongs to prot. or apod., as Demosth. Phil. 1, 1.)

- 18, 5. Έν ... ὀργή—see c. 59, 2.
- 19, l. Πάσαν ιδέαν—adverbial, = πάντα τρόπον. παράσαντες—sc. αὐτῆς. In Attic πειρῶμαι = conατί. Only Herod. and Thuc. among prose writers use the active in this sense. [τῶν ἐ Θηβαίων]—Intr. p. xxxix. ὀγδοηκοστῆ—i.e. about June 20th. ἀκμάζοντος—denotes the time preceding ripeness, in Attica the end of May and the greater part of June. ἡγεῖτο δὲ—Archidamus has been already referred to again and again as the general. But cf. c. 47, 2, 71, 1; III. 1, 1, 26, 2, 89, 1; IV. 2, 1; v. 54, 1. 67, 1; VII. 19, 1. ἡγεμῶν is the technical word for the Peloponnesian general, cf. I. 128 Παυσανίας ὁ ἡγεμῶν τῆς Σπάρτης, and the name of the ἡγεμῶν—generally one of the kings—in command of a Spartan expedition is regularly given as a matter of form. As regards Sparta, ἡγεμῶν is regularly the title of a king or regent. Thus Brasidas is called only στρατηγὸς οτ ἄρχων.
- 19, 2. Καθεζόμενοι—for the tense, cf. c. 18, l. Έλευσίνα και τὸ Θ. πεδίον—the country round Eleusis. περι τοὺς 'Pειτοὺς—two salt lakes on the boundary between the land of Athens and Eleusis, at the corner of the Thriasian plain. From Eleusis Archidamus had followed the Sacred Way. Alγάλεων—instead of 'turning off to the eastward,' as Grote says, Archidamus probably continued along the direct road to Athens, i.e. the Sacred Way, crossing the pass of Daphni, and only then turned north towards Mount Parnes. This agrees better with ἐν δεξιά ξχοντες τὸ Αl. (Mount Skarmanga). The question is complicated by the uncertainty of the position of the deme Cropia. χρόνον πολύν—with ἔτεμνον. ἐμμείναντες—'having settled there.' ἐμμένειν is regularly used of persons: thus ἐμμένω ταῖς σπονδαῖς, not ai σπονδαὶ ἐμμένουσιν is the ordinary idiom. For exceptions, see c. 2, l not. crit.
- 20, l. ['Ωs ... ταξάμενον]—by no means in accordance with the desultory nature of Archidamus' operations. Οn λέγεται, see c. 57, l. ές τὸ πεδίον—the Attic plain. ἐκείνη τῆ ἐκβολῆ—temporal. See c. 13, 9, 57, 2. Rutherford, δημίαχ, p. 68.
- **20**, 2. Tunbiva the infinitive after $\pi \epsilon \rho i \rho \rho \bar{\rho} \nu$ is found only in Herod. and Thuc.; π . then = $\hat{\epsilon} \hat{a} \nu$, the notion of perception or want of it being lost. Cf. c. **18**, 5. M. T. 903, 6.
- 20, 4. Ένστρατοπεδεύσαι—for έν in compounds with adverbial force, cf. c. 44, l. μέρος—see c. 21, 3. There were probably heroes of Marathon to be found among the Acharnians, who were by no means inclined to see their vines

cut down without a blow being struck. The deme was proud of its distinction in war. See Aristoph. Ach. 180. ορμήσειν -transitive, governing τους πάντας.

- 20, 5. Τοιαύτη μέν—resuming and dismissing γνώμη τοιάδε in 1 above. Cf. 9, 1 and 6.
- 21, l. Καί τινα—the principal sentence. Πλαστοάνακτα -when Euboea and Megara revolted from Athens 445 B.C., and Pericles had crossed to Euboea, Pleistoanax invaded Attica, but retreated after ravaging the Thriasian plain, as Pericles returned. μεμνημένοι ... ὅτε ... ἀνεχώρησε— remembering the time when.' Cf. c. 54, 4 μνήμη ἐγένετο ... ὅτε (ὁ θεός) ἀνείλε. Eur. Hec. 112 οίσθ' ότε χρυσέοις έφάνη ξύν δπλοις. Only ore is used in prose to mark a date. See c. 98, 1. So 'audivi eum cum diceret.' έσβαλών ... οὐκέτι προελθώνboth temporal; cf. c. 68, 3, 71, 2, where also the time of the first precedes that of the second. is 'E. kal Opiale-i.e. is Έ. και το θριάσιον πεδίον. ές το π. οὐκέτι— without advancing further.' Cf. I. 114 το πλέον οὐκέτι προελθόντες. With the comparative the -éri is superfluous, but idiomatic. ή φυνή-Thuc, writes as though he had mentioned this before, but nothing is said about it in I. 114, and it is again referred to incidentally v. 16. It must have been a very famous event.
- 21. 2. 'Ως εἰκὸς—with έφαίνετο. έν τῷ ἐμφανεῖ—)(ἐν τῷ άφανεί I. 136. έν in an adverbial phrase is common. πλην —here an adverb. Cf. c. 34. So ad = \omegas, Livy xxi. 22, 3 ad mille octingenti, though that use is limited to cases in which mille or millia intervenes. τὰ Μηδικά—'at the time of the Persian war.' Cf. I. 3, 4 τὰ πρὸ Ελληνος. Adverbial accusative, as in τὸ πρώτον. μη περιοράν—distinguish (a) οὐκ ἐδόκει περιορᾶν, 'it did not seem good to overlook it,' (b) ἐδόκει οὐ περιορᾶν, 'it seemed that they were not overlooking it,' (c) εδόκει μὴ περιοράν, 'it seemed better not to,' i.e. 'they determined not to,' implying 'preference or deprecation.' Rutherford, Syntax, p. 132.
- 21, 3. Κατά ξ. γ.—so γίγνομαι is often used with participial expressions. Cf. c. 3 έκ τοῦ ἴσου γίγνεσθαι. The style here becomes more animated, the conflicting passions being described, as usual, in short co-ordinate sentences. of merapposition to the universal subject. Cf. c. 16, 1. παντοίους, ώς ἀκροᾶσθαι-i.e. every man, to whatever side he belonged, could quote his own oracle-monger. ωρμητο-with infin., as in c. 59. παρά-c. 72, 2. παντί τε this τε sums up the preceding three. στρατηγός Δν-Pericles being στρατηγός αὐτοκράτωρ (specially given unlimited powers) could prevent any of his colleagues from leading them out. ὑπεξαγάγοιcause assigned by the people. Hence optative.

- 22, 1. Γιγνώσκειν περί τοῦ μή—cf. c. 55. For the reason of his action, see Intr. p. lxix. ἐκκλησίαν τε ... τήν τε—the double re implies two concurrent acts having the same object in view. ἐποίευ—'summon.' ἐκκλησία means the regular meeting (κυρία ἐκκλησία) which only a στρατηγὸς αὐτοκράτωρ could prevent. It was ordinarily held in each Prytany. Enλογος means a special meeting (συγκλητός έκκλησία). Cf. c. 59 and IV. 114, 120. These were summoned by the Prytanes at the request of the Strategi. (Gilbert, Beitr. zur innern Geschichte, p. 14, explains this passage differently.) As so many country people were now in Athens, all opposed to the war, it would have been very dangerous to call a meeting. ούδένα—but he could not prevent the ξυστάσεις: club intrigues and such strained combinations of opposed interests as occur in times of excitement took the place of ordinary politics. In this hazy atmosphere the figure of Cleon looms indistinctly. (We cannot penetrate into the workings of the eraspelas to which Thuc. refers; but Grote is quite mistaken in saying that Cleon rose now 'as an opposition speaker.' He was preparing for the great attack on Pericles that was made in 430 B.c. Intr. p. lxxvi.) & hour (as-c. 13, 2.
- 22, 2. Τοῦ μὴ—purpose, a rare construction outside Thuc. ἐσπίπτοντας ἐς ... κακουργεῖν—the common object is accommodated to the participle. See c. 13, 2. ἀγροῦς—the Attic plain. Ψρυγίοις—somewhere between Athens and Acharnae in the plain. Τροπὴ ἐγένετο—pass. of τ. ἐποιήσαντο, c. 19.
- 22, 3. To malatov &-made 461 B.C., the Thessalians being enemies of the Dorians and Boeotians from early times. The alliance was made when Sparta sent away the force which Athens sent to help to subdue the helots. Πολυμήδης και 'Aptotóvous these suggestive names are one outcome of the visit of Gorgias to Larissa, which had previously prided itself on iππική rather than σοφία. Plat. Meno, 70 B, Isocr. 15, 155. άπὸ της στάσεως—the Schol. says ή Λάρισσα έστασίασε πρὸς έαυτήν διο έκατέρα μερίς άρχοντα είχε. λέγει δε ότι έκατέρα στάσις δύναμιν 'Αθηναίοις άπέστειλεν. οι μέν γάρ δημοκρατίαν ήγαγον, οί δε όλιγαρχία». These explanations are based only on the passage. It is more probable that Thuc, means that the troops of Larissa were in two divisions, each having its own general. Cf. c. 36, 1; VI. 62. The meanings of ueoos and στάσις are much alike, and as μέρος sometimes has a political, so στάσις perhaps has a military sense. Cf. centuria. A. Philippi, Rhein. Mus. 36, p. 245, proposes doxnyòs the otdoews for ἀπὸ τ. σ. Larissa was the most important state in Thessaly. Its princes claimed to be descended from Heracles. Pind. Pyth. 10. (Herodian settles the orthography. It must

be admitted that the analogy of Thebes, and of Sparta to some extent, favours the explanation of the Schol.) κατὰ πόλεις—though the cities of Thessaly had separate princes, they seem to have been connected by alliance.

- 23, 1. Βριλησσοῦ—Mt. Pentelicon, N.E. of Athens. See 3 below.
- 23, 2. Χιλίους ὁπλίτας –10 for each ship, as usual. These marines were generally Thetes. Cf. vi. 43. They were called ἐπιβάται. Καρκίνος—related to the famous tragic poet of the same name, at whom Aristophanes jests several times. Πρωτέας—had been one of the commanders of the 10 ships sent to Corcyra in 433. Intr. p. lxvii.
- 23, 3. "Oσου—see c. 13, 7. 'Ωρωπὸν—to get there from Pentelicon, they would pass the demes Cephisia, Aphidna and Oenoe, and cross the pass of Decelea. τὴν Γραϊκὴν—the name of the coast opposite Eretria. It is probably the place which gave the name Graeci to the colonists of Italy. See Busolt, G. Gesch., I. p. 14. 'Αθηναῖοι ὑπήκοοι—Oropus fell into the hands of Boeotia in 412 p.c. Thuc. leaves his note, made probably in 431, unaltered.
- 24, 1. 'Αναχωρησάντων—then the country people returned to their demes. φυλακάς—to give warning to the country people of any fresh invasion and to prevent ships sailing in or out of Megara. Cf. also c. 32, 69. See c. 93, 4. The arrangements were quite different when an enemy was in Attica. Cf. c. 13, 7. δη—Thuc. thinks of the changes which were soon found necessary. Cf. c. 94, 5. έδοξεν αὐτοῖς—in the Ecclesia. The position of Pericles was now improved by the retreat of the enemy, and the departure of the country people. In the city itself and in Piraeus he had a large majority. Both Diodorus and Plutarch call attention to this increase of influence, but assign the wrong reason. ποιησαμένοις—might have been accus. (c. 7, 2), but Thuc. and Lysias keep the dat. more than other writers. Cf. v. 9 9. ἀναλοῦν—old form of ἀναλίσκειν. εἰπη—of the proposer of a motion, ἐπιψηφίση of the president for the day, who put the question. In VIII. 15, after the revolt of Chios early in 412, τὰ χίλια τ. εύθὺς Ελυσαν τάς ἐπικειμένας ζημίας τῷ εἰπόντι ή ἐπιψηφίσαντι καὶ ἐψηφίσαντο κινείν. κινείν—only of things disturbed through necessity. $\dot{\epsilon}$ s ällo τ_{ι} —explained by what follows. Cf. c. $\mathbf{1}$ $\dot{\epsilon}\dot{\xi}\hat{\eta}s$. $\nu\eta(\tau\eta)$ —old word for $\nu\alpha\nu\tau\iota\kappa\hat{\psi}$ in this phrase. Thuc, is giving the formal language of the ψήφισμα. θάνατον—'the penalty they fixed was death. ξημίαν goes closely with ἐπέθεντο, which is mid. because the motion then passed applied to themselves.

- 24, 2. Έξαιρίτους—a reserve fleet, distinct from the φυλακάς, inspected yearly; any ships not in first-rate condition were replaced. κατὰ τὸν—the addition of the article adds formal precision to the language. τριηράρχους—the ships were docked, so that the captains would have nothing to do unless there were an attack by sea. See c. 94. ὧν—goes back to τριήρεις. χρήσθαι—it is easy to supply ἔδοξε, but by no means certain that Thuc. intended this. See c. 13, l γίγνεσθαι and 5 ols χρήσεσθαι. ἡν δέη—the apod. is implied in τοῦ αὐτοῦ κ.
- 25, 1. Έκα—the Messenians of Naupactus, placed there by Athens 455 B.C., the Acaranians and Zacynthians. Μεθώνην—contrast the order in c. 18, 1 and 3 below. M., now Modon, is in Messenia, but after the Messenian Wars, circa 650 B.C., Messenia belonged to Laconia. About the same date, the inhabitants of Nauplia, expelled from Argolis, were settled in Methone by Sparta, to hold the port in her interest as the Messenians afterwards held Naupactus for Athens. προσίβαλον—they thought to take it by assault, judging a regular approach unnecessary. Εντι... Ενόντων—see on c. 4, 4. οὐκ ἐνόντων—se. τῷ τείχει. There were however men in the place, but it was ungarrisoned. The attack was a surprise.
- 25, 2. Περὶ τοὺς χ. τ.—the only phrase in which the plur. of χώρος occurs in Thuc. Cf. c. 101, 2; III. 102, 4. Βρασίδας—Thuc. admired Brasidas and relates many of his adventures. They may be read again, adorned with rhetorical effects, in Diodorus. φουρὰν ξχων—'with an expeditionary force,' sent to protect the coast of Messenia. Cf. φρουρὰν φαίνειν in Xen., 'to send out a force. τετραμμένον—' with their attention occupied.' Cf. c. 40, 2. So versus ad. ἐπρνέθη—by a decree passed in his honour, the usual sense of ἐπανῶ in such cases.
- 25, 3. Σχόντες—cf. c. 33, 3. Φαὰν—now Katakolo, the landing-place for visitors to Olympia. & πl δύο ή.—cf. c. 36, 5. A rare use of έπί. Cf. Andoc. II. 8 λύπας έπὶ χρόνου πλεῖστον φέρευν. τῆς κοίλης ΤΑλδος—the physical conditions of the country as well as the feud between Elis and Pisatis over the management of the games dating from the 7th cent. B.C., prevented any real union in this district. The N. part, in the valley of the Peneus, was ἡ κοιλή, and was taken by the Aetolian Epeans or Γαλεῖοι (Lat. vallis) from the earlier population. λογάδας—Ionic for ἐπιλέκτους, used by no other Attic prose writer. Eur. Hec. 544. Suidas s.v. λογάδην. αὐτόθεν—i.e. from the neighbourhood of Pheia itself, which, being in Pisatis, belonged to the περιοκίς. ἐκ τῆς περιοκίδος—epexegesis of αὐτόθεν, but also showing that the

relieving party was drawn not merely from the immediate neighbourhood of Pheia, but from Pisatis and Triphylia generally (ἡ περιοικίς, the sense being political not geographical).

- 25, 4. 'Ανέμου κατιόντος—cf. c. 84; vi. 2, 4. The regular word of a breeze getting up at sea. ἐπέβησαν ἐπὶ—so i. 111; vii. 69; less commonly simple dat. Contrast ἐπιβαίνω with gen., 'to set foot in.' 'Ἰχθῦν—the promontory on which Pheia lay, now C. Katakolo. τὸν... λιμένα—probably Pontikokastro. [οἰ...ἐπιβῆναι]—this could only apply to ἄλλοι τινές: but it is probably a note on ol Μεσσήνιοι καὶ ἀλλοι.
- 25, 5. Προσεβεβοηθήκει—plup., because this had caused the departure of the Athenians.
- **26**, l. Φυλακήν—predicate, καl joining the two phrases which express the objects of the expedition. For $\pi\epsilon\rho l$ of vague reference, cf. c. 7, 3. Κλεόπομπος—was strategus again in 430; c. 58 (? 431/430 or 430/429. See note l.c.)
- 26, 2. Θρόνιον—some way inland; the capital of the Epicnemidian Locrians, on whom see c. 9, 4. $\tau\epsilon$ —introduces the third fact. $\alpha \dot{\tau}\tau \dot{\omega}\nu$ —the inhabitants of Thronium, the people being named instead of the place, as often. 'Aλό $\pi\eta$ —its ruins, like those of Thronium, are on the road from the modern Atalante to Thermopylae.
- 27, l. Αἰγινήτας—Athens had been frequently at war with Aegina, the last war being 460-456 B.C., when Aegina surrendered. See I. 67. {tv} τῷ αὐτῷ 6.—Cl. shows that Thuc. always inserts ἐν in this phrase. Otherwise he uses the gen. αὐτούς τε κ.τ.λ.—'brutale application du droit du plus fort.' M. Henry. οὐχ ἤκιστα—with αἰτίους. [τῆ Π. ἐπικειμένην]—had this been the object Athens would have directed her attacks on Peloponnese from Aegina; but we hear nothing of this. ἐποίκους—i.e. ἀληρούχους. This measure was certain to make Pericles very popular. καλ—'and so.'
- 27, 2. Θυρέαν—thus the Aeginetans would form a buffer between Laconia and Argolis. This region was a constant source of dispute between the two. οἰκεν...νέμεσθαι—these limit ἔδοσαν and 'denote occupation, not property.' Bloomf. Cf. c. 30. σφῶν—emphatic. 'We help you because you helped us.' ὑπὸ τὸν σεισμὸν—about 464 B.C. Just after, the helots revolted, and the Messenians were expelled in consequence. See c. 25, 1. The Spartans now paid back Athens for placing the Messenians in Naupactus. Θυρεᾶτις—had been in the hands of Sparta since 495 B.C.
- 28. Κατὰ σελήνην—see c. 4, 2 on τελευτώντος τοῦ μηνός. άσπερ καl—probably Thuc. drew his knowledge of natural

phenomena from Anaxagoras, whose influence on Pericles and many of the thoughtful men of the time was very great. A. was called ὁ Νοῦς, his chief doctrine being νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάστων αἰτιος. Socrates when a young man once believed in him. See Plato, Phaedo 97 c, where S. speaks of A's physical theory with good-humoured banter. Cf. c. 102, 3. According to a story in Cicero (de Rep. 1. 16) and Plutarch, Per. 35, the people were alarmed at this eclipse, and Pericles explained it after Anaxagoras. ἐξοιπεthis chapter corrects, while it ignores, the current superstitions about eclipses. Herod. 1. 74 tells a similar tale of Thales. Υυνόμενος καὶ ἐκφανίντων—see c. 4, 4. ἀστέρων—Mars and Venus.

- 29, l. Πυθέω—Ionic gen. of Πύθης. Cf. Τηρέω below. είχε—sc. γυναϊκα. Cf. Andoc. I. 50 δς έχει σου την ἀδελφήν. Σιτάλκης—see c. 95-102. πρόξενον—their representative in the kingdom of the Odrysae.
- 29, 2. Τὴν μεγάλην βασίλειαν—the great kingdom existing in 431. ἐπὶ πλείον τῆς ἀλλης—there are several ways of explaining this. The old rendering was 'made it more powerful than the rest of Thrace,' but this strains ἐπὶ πλείον. The others are (1) 'extended his kingdom over a great part of Thrace,' (2) 'established it over a greater territory than the rest of Thrace comprised,' i.e. it included more than half of Thrace, (3) 'formed it on a larger scale than the rest of Thrace.' Probably (2) is right; 1. 9, 3, 71, 3 are similar.
- 29, 3. Προσήκει οὐδέν—at a time when Athens was trying to form a connection with Thrace, it was natural that people should try to connect Athenian history with Thracian. Epyov—a hint at the murder of Itys by Procne and Philomela. Ovid, Met. vi. 620. For the attitude of Thuc, towards these myths, see Grote I. p. 389. πολλοίς—the ordinary prose rule for the agent with perf. pass., which Thuc. generally follows, is that the dat. is used when the subject is nonpersonal: when the subject is a person, ind and gen. is invariably used. έν άηδόνος μνήμη—'in references to the nightingale.' elkos Sè for this argument cf. c. 11, 8. It was used only by orators and historians: philosophers laughed at it. κήδος—an Ionic word for 'a connexion by marriage,' found in Herod., Tragedy and late writers. διά τοσούτουat so short a distance.' Cf. c. 12, l. πολλών ήμερών depends on ὁδοῦ, see c. 13, 7.
- 29, 4. Τὰ ἐπὶ Θ.—the Chalcidian towns, which were causing much anxiety at the time. Περδίκκαν—he had acted against Athens in the matter of Potidaea. 1. 57-62. ξυνελείν—'to help to establish their influence over.'

- 29, 5. Te—'and so.' ἐποίησε—contrast with ἐποίησαντο in 4 above. Σάδοκον—this presentation of the freedom of Athens amused and disgusted many. See Aristoph. Acharn. 141. 'Αθηναΐον—Müller-Strübing places καὶ Σάδοκον... 'Αθηναΐον αfter ξύμμαχον ἐποιήσαντο above, on the ground that Thuc. could not say that an Abderite made a man a citizen: but it is plain that Thuc. refers to formalities carried out by the Proxenus when a member of his state was made a citizen of the state of which he was Proxenus. (So μνεῖν, 'to initiate' into the mysteries, a privilege belonging to the Eumolpidae, and Ceryces is used inexactly of the man who introduces a candidate for initiation. Cf. [Dem.] 59, 21, Andoc. 1, 132.
- 29, 6. Ξυνεβίβασε—a great gain to Athens. Cf. Intr. p. lxviii. Θέρμην—captured by Athens in 432. I. 61, 2. τ'—'and so.' Φορμίωνος—he had gone with reinforcements to Potidaea in 432. See c. 2, 1. He had been Strategus in the Samian War, and again held office in 430 and 429. I. 64, 117; c. 69, 80, 102.
- 29, 7. Οὕτω μὲν—the usual way in which Thuc. summarises and dismisses a subject to pass to another. Cf. c. 4, 9, 15, 20.
- 30, 1. Oi—the influence of the art. extends to Πελοπόννησον, so that ὅντες is attributive. Ετι—where they were left c. 25. Σόλλιον—here Demosthenes landed in Aetolia in 426. It remained in the possession of Athens to the peace of Nicias. It appears to be S. of Astacus. τὴν γῆν καὶ πόλιν—the art. covers both nouns, they being inseparable. Cf. c. 64 ἡ λαμπρότης καὶ δόξα. νέμεσθαι—epexegetic, τὴν γῆν καὶ πόλιν being object to παραδιδόσοι. Cf. c. 27, 2. "Αστακον—near the mouth of the Achelous.
- 30, 2. Κατὰ 'Ακαρνανίαν—' opposite.' Cf. Aristoph. Ran. 626 κατ' ὀφθαλμούς = coram te. A rare use. τετράπολις—the Samaeans were the most important, and nancient times gave their name to the state. In Od. 1. 246 Cephallenia is called Same, in IV. 671 Samos. Παλής—the names of the people are given instead of the cities. Cf. c. 9, 4.
- 31, l. Φθινόπωρον—in September. Μεγαρίδα—for the policy of this, see Intr. p. lxxii. Megara had a hard fate, gross time-server as she was. In 455 she revolted from Sparta to Athens; then in 445, when Athens was in a bad plight, revolted from her and rejoined Sparta. In 427 Nicias seized Minoa, an island off Megara. In 425 Aristophanes, in the Acharnians, gibed at her sufferings in a spirit worthy of Lauderdale. In 424 the Athenians became masters of Nisaea and the Long Walls that connected Megara with that port. Then the walls were pulled down. In the truce of 423 the

line between the Athenians and Megara was carefully defined. Athens lost her influence there by the peace of 421, when Minoa and Nisaea were restored to Megara. Μεγάροις—i.e. the district of Megara, as with Eleusis c. 19.

- 31, 2. Έγένετο—of a sum total, as c. 13, 3. μυρίων—with the 3000 hoplites at Potidaea, the total becomes 13,000, as mentioned in c. 13. Phormio, who had been sent with 1600 more to Potidaea, must have returned already to Athens, though, as often in Thuc., this fact is only referred to incidentally and later. See c. 58, 2. δμιλος—so c. 34, 8, 36, 4, 65, 4. Outside Thuc. it is found only in Herod., Tragedy and late authors, as Dion. Hal., Plutarch, Lucian.
 - 31, 3. Kal allau—the result was a sore famine in Megara.
- 32. 'Αταλάντη—in 426 B.C. part of the island disappeared in an earthquake when it was occupied by the Athenians. φρούριον—predicate. ή ἐπὶ Λοκροῖς—ἐπὶ = ad oram sita. So III. 89, 3. 'Οποῦντος—see c. 9, 2.
- 33, l. Έπικούρους—specially used of mercenaries and tyrants' body-guards. Χρύσιδος—Χρθσιε is masc., Χρυσὶς fem., c. 2, 1.
- 33, 2. Τῆς περί θ.—an uncommon use of περί. See on c. 99, 3, and for the order, cf. c. 18, l. πειραθέντες—see c. 19, l. Supply προσποιήσασθαι. ἀπέπλεον—imperf., as the journey was broken.
- 33, 3. Σχόντες ... ἀπατηθέντες ... ἀποβάλλουσι—the first participle is temporal, while the second belongs closely to the verb and defines it like an adverb of manner.

 'É ὁμολογίας —'after an agreement had been made with them,' the Corinthians, so that they had reason to expect the surrender of the islanders. The antithesis is between ἀπατὴ and ὁμολογία, i.e. ἐξ ὁμολογίας ἀπατὴ γίγνεται, as ἐξ is constantly used of persons, to denote a change of condition; cf. transfuga exoratore etc. ἀπροσδοκήτοις—active. See c. 3, 4. βιαί- οτερον—' not without a struggle,' with considerable difficulty.
- 34, l. Νόμφ—'custom.' See c. 35, l. ταφὰς—funeral) γάφος, tomb. ἐν τῷδε τῷ π.—see c. 1, init. ἀποθανόντων—in the siege of Potidaea, during the skirmishes with the invaders in Attica, and in the two coast expeditions.
- 34, 2. 'Οστά—the bodies had been burnt already at the scene of the action, then the bones were collected and buried at Athens. Cf. Plato, Phaedo, 80 D ένια μέρη τοῦ σώματος, όστᾶ τε καὶ νεῦρα καὶ τὰ τοιαῦτα ὡς ἐπος εἰπεῦν ἀθάνατά ἐστιν. προτίθενται—proponunt. ἀπογενομένων—cf. c. 51, 5. An Ionic word. Herod. II. 85. Suidas, s.v. ἀπεγένετο, says οῦτως 'Αντιφῶν καὶ Θουκυδίδης. Probably it was used in ritual, as

dποκτιννύναι for dποκτείνειν. πρότριτα—so Aristoph. Lya. 611. Cf. πρόπεμπτα. Both words puzzled ancient commentators. We should say 'two days' (before the ἐκφορά). σκηνήν ποιήσαντες—in the agora, which was in the deme Cerameicus. ήν τι—not the things which the dead were supposed to require for their existence below, but fancy presents.

- 34. 3. Έπειδαν—used here like δταν. Contrast 6 below. and c. 72, 3. κυπαρισσίνας—the schol. says that cypress was used because it does not easily decay. Cl. says this is mere imagination; but at Venice carved chests of cypress were used in the time of Shakspere for keeping valuable stuffs in. ('Taming of the Shrew, II. 1 In cypress chests my arras.) The fact that it was used for coffins may be the reason why it was sacred to the dead. outles—the members of a φυλή were buried together (a) because the φυλαί were the largest aggregates based on the family, (b) because they were the basis of military organisation.

 put into the rel. clause, as in c. 17, 3.

 kaoros—***, is **

 keoros—***, is **

 keoros—**, is ** had to be made to recover the dead; only for those who were not found after careful search was the symbolic burial sufficient. Eur. Hel. 1241 "Ελλησίν έστι νόμος δς αν πόντω θάνη κενοίσι θάπτειν έν πέπλων ύφάσμασιν. των άφανων—with κλίνη. For the expression, cf. VIII. 38 άποπλέων έν κέλητι άφανίζεται.
- 34, 4. 'Ο βουλόμενος—the generic art. is post-Homeric. ξένων—thus the aliens would hear the funeral oration, in which Athens was always extelled. αὶ προσήκουσαι—this limits γυναῖκες, lit. 'I mean those who are related.' ἐπὶ τὸν τάφον—the women might be present at the grave, but did not walk in the procession from the agora.
- 34, 5. Προαστείου—that part of the Cerameicus which was outside the gates was used as a cemetery. It was to Athens what the Appian Way was to Rome. It was just outside the Dipylon, the chief and double gateway of Athens. Probably it means 'the potters' quarter,' the Athenian potteries being famous. Cf. the potters' field in St. Matthew, xxvII. 7, which was bought 'to bury strangers in.' πλην—see c. 21, 2. ἐν Μαραθῶνι—see not. crit. Some critics, while admitting ἐν Σαλαμῖνι, deny that ἐν can be used with Μαραθῶνι, and no case where the metre requires ἐν before Μαραθῶνι is found. The names of the sites of famous battles are used elliptically. αὐτοῦ—on the battle-field. καὶ—as well as burning the bodies. τάφον ἐποίησαν—'made them their grave.' The mound raised over it still exists, as also the remains of the trophy of victory set up in 490 B.C.

- 34, 6. Ἡρημένος ὑπὸ—the subject is a person; therefore μτὸ and not the dat. is used with the perf. pass. μη ἀξύνετος—i.e. ξυνετώτατος. ἀξιώσει—Grote and Shil. say ἀξίωσις means the estimate one has of oneself; ἀξίωμα that which others have of one. Such a wide difference does not exist here. ἀξίωσις is the recognition of a man's γνώμη. προήκη —rare for προέχη. ἐπ' ἀὐτοις—the prep. marks the occasion. Cf. 8 below, 35, 1, 42, 1. So in the orators. ἔ. τὸν πρέποντα—mark the order. c. 2. 2.
- 34, 7. Ξυμβαίη—sc. θάπτειν τοὺς ἐκ τοῦ πολέμου, i.e. at the end of each campaign.
- 34, 8. Καιρὸς ἐλάμβανε—' at the right moment,' = κ. κατελάμβανε. Cf. c. 18, 2. ὑψηλὸν πεποιημένον—together. Ste. however places the stop after ὑψηλὸν. ὡς ἐπὶ πλεῖοτον—so ὡς ἐπὶ τὸ πολύ τν. 29, 3; ἐπὶ πλέον c. 53, 1 (cf. c. 29, 2 note). Cf. Eur. Sup. 857 fol. ἐλεγε—now follows the λόγος ἐπιτάφιος. It is more worked up than any other speech in Thuc., and conforms closely to the rhetorical rules. The other λ. ἐπιτάφιοι extant are one ascribed to Lysias, one to Demosthenes (see 44, 2), the Menexenus ascribed to Plato; fragments of one by Gorgias (see Intr. p. xlii.), and a considerable part of one by Hypereides. Döderlein says of the speech 'Arte dicentis ad laudes Athenarum inflexum ac potius ad comparationem vitae Atheniensium liberae, liberalis, vere vitalis, cum tetrica angustaque et aerumnosa Spartanorum disciplina.'
- 35, 1. Έπαινοθοι-έπαινος filled λ. έπιταφίους. προσθέντα—it is not known who instituted the custom. It was of course ascribed to Solon. After a time, the subjects dealt with became traditional commonplaces. Dion. Hal. enumerates them (Ars Rhet. VI.) as πατρίς, γένος, φύσις, άγωγή, πράξις. Then he shows how the subjects should be treated. ώς καλόν—sc. δν. M. T. 875. νόμφ—probably 'institution.' ἀρκοῦν—used as an adj. ἀν ἐδόκα—censeam, often instead of censeo, as a polite expression, 'I am inclined to think'; if I had to settle the matter I should hold. Cf. Burke, On American Taxation, 'For my part I should choose (if I could have my wish).' ἔργω δηλοῦσθαι—in a public burial, in honour paid to the tomb (a very important matter to the Greeks), and in privileges to the family. τιμάς, ola—the change to neuter shows that only an instance of the many kinds of τιμαl is given.

 *at' meaning 'on the occasion of.'

 παρασκευασθέντα with ofa. και μή κ.τ.λ. - Gottleber makes πιστευθήναι subj. of κινδυνεύεσθαι, i.e. και (τό) πολλών άρετας πιστευθήναι μή κινδυνεύεσθαι έν ένι. (This is better than making πιστευθήναι depend on κινδυνεύεσθαι, as then ή οδ would be required after

- πιστευθήναι.) ἐν ἐνὶ ... κινδυνεύεσθαι—cf. Eur. I. T. 1057 καὶ τἄμ' ἐν ὑμῶν ἐστιν ἡ καλῶς ἔχειν | ἡ μηδὲν εἶναι. For the pass. κινδυνεύεται cf. c. 43, 5. πιστευθήναι—for omission of τό, cf. c. 39, 4. εὖ τε καὶ χεῖρον—sive bene sive male dixerit.
- 35, 2. Το μετρίως είπειν—explained by what follows as meaning 'neither ενδεεστέρως δηλοῦν nor πλεονάζειν.' εν Δ-'in a case where.' Cf. c. 1. In this phrase, the relative does not refer to any definite antecedent, but rather to the whole preceding clause. δόκησις—even if the speaker is sure he has hit the mean, he finds it hard to convey that impression to his hearers. The word δόκησις, 'impression,' is tragic, and used by no other prose writer. See c. 14, 1. annewas-'truthfulness.' ένδεεστέρως—cf. c. 50 χαλεπωτέρως. Thuc. uses a considerable number of such comparatives. They are rare in other prose writers (Dobree, Advers. II. 208), except indeed only after Exew intrans., as Plato, Phaedo, 75 A Exec Sè ένδεεστέρως. πρός—prae. Cf. c. 62, 3, 65, 10. άκούοι —protasis to δν νομίσειε. τῷ ὑπερβάλλοντι αὐτῶν—viz. τῶν ἐπαίνων, 'that which transgresses the limit in these panegyrics they actually discredit.' See on c. 59, 3 τδ δργιζόμενον της γνώμης. φθονοῦντες—not that they envy the dead (which the speaker says is not the case c. 45, 1), but they do not like to hear another's praises exaggerated, whether he be living or dead (περὶ ἐτέρων ἔπαινοι). Cf. Herod. III. 52 φθονέεσθαι κρέσσον έστιν ή οίκτειρεσθαι. Pind. Puth. 1. 85 κρέσσων οίκτιρμοῦ φθόνος.
- 35, 3. Έπειδή—resumes έμοι δ' in 1 above. ἐδοκιμάσθη
 —properly of the preliminary test to which newly-appointed
 officials had to submit to prove they were qualified. Hence
 δεδοκιμασμένος, like spectatus, 'tried and approved.' The word
 shows Pericles has in his mind a custom rather than a law.
- 36, 1. "Αρξομαι—here begins a subsidiary introduction, the object of which is to get rid of the conventional topics in few words, and lead up to the prothesis (see 4 below). προγόνων—dismissed with merely a respectful mention, as Pericles' real business is with the present, not the past. He begins with πρόγονοι, the θεοί χθόνιοι, as poets and orators begin with the gods. Plato does it sometimes at the beginning of a long discussion; cf. Livy's conclusion to his preface, and the opening of Demosth. de Cor. πρῶτον—not pleonastic, for the analysis shows that the ἀρχὴ of the speech contains three points. δίκαιον ... πρέπον—the former of one's duty towards others, the latter of one's duty towards oneself. αὐτοῖς—with δίδοσθαι. καὶ π. δὲ ἄμα.—like non modo ... sed etiam. ἐν τῷ τοιῷδε—'on such an occasion as this.

ol αὐτοl—predicate with οἰκοῦντες. The Athenians prided themselves on being αὐτόχθονες. διαδοχῆ—instrumental.

- 36, 2. Πατέρες—he passes to the period of the Persian Wars. πρὸς ols—they received Attica; they left the maritime confederacy. ἀρχήν—Pericles avoids stating the steps by which the Athenian ἡγεμονία was turned into an ἀρχή.
- 36, 3. Τὰ πλείω—is accus. of respect, and refers especially to the internal improvements, made in the age of Pericles, of whatever kind. As for the material improvements—buildings and walls—Pericles' connection with them precluded him from referring to them in detail. ήμεις—Pericles was born about 490 B.C. Hence μάλιστα, 'more or less.' ἐν τῆ καθ.—lit. 'living in settled life,' i.e. 'in the vigour of life,' the time between growth and decay. Cic. Cat. maj. 76 constans actas quae media dicitur. ἐπηυξήσαμεν—' have improved it.' αὐταρκεστάτην—by the increase of the revenue and the advance of culture.
- 36, 4. 'Ων-αύτων και των πατέρων. ols κ.τ.λ.-of the Persian Wars, the reduction of Naxos (468 B.C.), the war with Thasos (465), those with Corinth, Epidaurus and Aegina (458), those in Boeotia (457 and 447), that with Euboea (445) and έκτήθη offensive measures) (ήμυνάμεθα, de-Samos (440). [πόλεμον]—this would require Έλληνικόν, since fensive. "Ελλην can only be used as an adj. with persons, as VII. 42, 1 άκοντιστάς βαρβάρους καὶ Ελληνας. άπο δέ -this introduces the prothesis, or statement of the theme of the main portion of the speech (the mlores). eminosévores principles' on which concrete ἐπιτηδεύματα are based. Pericles will explain the meaning and point out the results of the ideas which underlie the Athenian constitution, and show that it is based on philosophy and intelligence. (Aristotle did not admire Pericles much, because Athens degenerated so rapidly after his death; and Plato thought little of most men who took part in public affairs : but the passage in Phaedo, 82 A oi την δημοτικήν τε και πολιτικήν άρετην έπιτηδευκύτες, ην δη καλούσι σωφροσύνην τε καὶ δικαιοσύνην, ἐξ ἔθους τε καὶ μελέτης γεγονυίαν άνευ φιλοσοφίας τε καὶ νοῦ, could not apply to Pericles and the circle of Anaxagoras. See Appendix in Archer-Hind's edition). αὐτά—cf. c. 1 ἔκαστα, 43, l. μεθ' οἴας—the prepositions are important. dad gives the remote origin, & the immediate cause, μετά the circumstances under which the result was produced. From both and and ex must be distinguished into, of the agent (see Class. Rev. III. 436 a), πολιτείας—of public and active life)(τρόπων, of personal relations, and intellectual life. ταῦτα δηλώσας—'I will

explain this before' etc. The main emphasis is on the partic. as c. 12, 2. ἐπὶ τῷ παρόντι—'under the present circumstances,' i.e. at the end of the first campaign. There will be practical lessons to learn from the description. Intr. p. lxxii. In the same sense ἐπὶ τοῖς παροῦσιν is used viii. 54, 4. ἀπρεπῆ—predicate, with λεχθῆναι. Cf. c. 102, 6. ἀστῶν—so that they might lay to heart the lesson to be learnt. ξένων—see c. 34, 4. ξύμφορον—neut. The general topic of the πίστις is τὸ ξυμφέρον. It is changed at c. 43 for τὸ καλόν. ἐπακοῦσαι—'to hear with attention') (ὑπακούειν 'to hear and obev.'

37, 1. Οὐ ζηλούση—the institutions of Sparta were based on those of Crete. παράδειγμα—probably a reference to the embassy sent from Rome to Athens in 454 B.C. to examine the laws of Solon. Livy III. 31. (Hertz, N. Jahrb. 1881, p. 283 fol.) bytes—the partic. is constructed with the subject instead of with modifield, so that the pride of the people is directly appealed to. ὄνομα—adverb. accus. ές ὀλίγους ... olker-'the administration is in the hands not of a few but of the majority.' οἰκεῖν is here intrans. = 'to be administered,' and the subject is ή πολιτεία. Cf. Plat. Rep. VIII. p. 547 c πῶς οἰκήσει (αὕτη ἡ πολιτεία); δ. κέκληται—'our constitution is called a democracy.' Then μέτεστι δὲ κ.τ.λ. explains that, though named a democracy, the name does not mean that the claims of excellence are disregarded. πρὸς τὰ ίδια δ. — 'in protecting their private interests,') (és $\tau \dot{\alpha}$ kourà below. $\tau \dot{\alpha} \sigma \iota$. i.e. $\delta \lambda i \gamma o \iota$, as well as $\delta \hat{\eta} \mu o s$. The two cardinal principles on which the democracy rested were Ισονομία and έλευθερία. All being equal in the eyes of the law, the majority of necessity controlled the state. Pericles was convinced that complete democracy was necessary, as only under such a government had all an equal chance of developing their abilities; all being, as Isocr. says, έκ της δημοκρατίας πεπαιδευμένοι. κατά δέ-antithesis to μέτεστι πάσι rather than to κατά μέν τους νόμους. άξίωσιν—existimatio, the consideration accorded to merit, recognition of personal claims. εὐδοκιμεί—he alludes especially to officials elected by show of hands, such as the strategi. Those offices which required no special knowledge were filled by lot. Whether the hest men were always elected is doubtful. Pericles only claims that nothing stood in the way of merit. ούκ ἀπὸ μέρους not on account of his rank so much as.' uépos = a particular class, such as the ὁμοῖοι of Sparta. ἀγαθόν τι δρᾶσαι—see c. 64, 1; Plat. Rep. 1. 332 A. άξιώματος άφανεία—the result of άξιωσις is άξιωμα, a position in the state: 'by the obscurity of his position.' κεκώλυται—sc. άγαθου τι δράσαι την πόλιν, a clear statement that abilities are to be devoted to

the advancement of the state. (This was the theory of all the best Athenian statesmen: there was some sense in the Seriphian's insult to Themistocles, οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν εὐδοκιμεῖ.)

- 37, 2. Ἐλευθέρως—the same liberal spirit that we show in public life underlies all our private relations.

 —parataxis: 'as ... so.' πολιτεύομεν—lit. live in the state, τὰ πρὸς τὸ κ. being internal accus. 'as regards our public life,' quod attinet ad rempublicam. ἐς τὴν .. ὑποψίαν—'in respect of that mutual suspicion often felt (τὴν) in the daily business of life.' ἐπιτηδευμάτων—the outcome of following any particular ἐπιτήδευσις (see c. 36, 4). δι' ὀργῆς ... ἔχοντες—c. 13, 2. εί... δρᾶ—this merely = τὸν δρᾶντα, i.e. no time is referred to at all. If it were, ἐάν τι δρᾶ would be required. Cf. c. 64, 6. καθ' ήδονήν τι δρᾶ—genio induget, 'does as he likes.' This is true generally; but in their religious opinions the Athenians were intolerant. ἀχθηδόνας προστιθέμενοι—'assuming an ill-humoured expression.' τὴ δψει 'on our faces' may be omitted in trans.; unless, indeed, it belongs not to προστιθέμενοι, but to λυπηράς, 'annoying to see.' ἀξημίον is active in meaning. ἀχθηδών (= ἄχθος) is poetic. Thuc. still alludes to Sparta, where people could not do as they liked, through the rigorous system of police control enforced by the ephors.
- 37, 3. 'Ανεπαχθῶς—' yet, in spite of this freedom from restraint in our private intercourse, we are in our public acts most careful to reverence the laws.' Both τὰ ίδια and τὰ δημόσια are adverbial. ald—constantly used of the officials who held office for a year, and denoting the continuous succession of magistrates. ἀκροάσει—'showing respect to,' = ἀκροώμενοι, which means lit. 'listening eagerly to.' Cf. c. 21, 3. αὐτῶν—with δσοι. ἀγραφοι—Soph. Antig. 454 ἀγραπτα κάσφαλῆ θεῶν |νόμιμα δύνασθαι θνητὸν ἐνθ' ὑπερδραμεῦν. Xen. Mem. IV. 4, 19. They are the natural laws that are engraved on the heart of every right-minded individual, so that none doubt it is disgraceful to transgress them. Cf. Milton: 'Those unwritten, or at least unconstraining laws of virtuous education.' alσχύνην ... φέρουσι—'bring universally admitted disgrace,' sc. τῶς παρανομοῦσει.
- 38, l. 'Αναπαύλας—an old Attic word, frequent in trag. τη γνώμη—' for the mind,' referring to the humanising and artistic value of the festivals. άγῶσι—namely, at the πανηγύρεις, the chief festivals, when business ceased. Such were the Panathenaic Festival and the Dionysia. θυσίαις—not the ordinary sperifices, but those performed at the έοργαί, the most important of which were πανηγύρεις.

'which succeed one another throughout the year.' At Athens the festivals were more frequent than elsewhere, and perhaps ridicule was cast upon them by the Spartans, just as the Romans ridiculed the Jews and Christians for wasting time over their weekly sabbath. νομίζοντες— χρώμενοι: an Ionic use, cf. 1. 74, end. κατασκευαϊς εὐ.—c. 65, 2. καθ' ἡμέραν ἡ τέρψις—i.e. ἡ καθ' ἡ. τέρψις. Cf. c. 18, 3. For the reason of this transposition, see Intr. p. xl. The object here is to contrast καθ' ἡμέραν with διετησίοις, in which there is a legitimate gain, since καθ' ἡμέραν is always used of ordinary business, whereas διετησίοις applies to the holidays: also to extend the force of καθ' ή. to έκπλήσσει and το λυπηρόν, as in c. 7, 2 έξ Ίταλίας belongs partly to ποιείσθαι. τὸ λυπηρόν of the petty worries of life, which oppress the middle classes, and take all the pleasure out of life. Pericles alludes to Sparta. Cf. Burke, On American Taxation, 'If I were to detail the imports, I could show how many enjoyments they procure which deceive the burden of life.'

- 38, 2. Τὰ πάντα—cf. c. 11, 6, 36, 4, 'all that we need.' The echo in πάσης ... πάντα is what Cornificius calls traductio. It is a variety of παρονομασία. Cf. vi. 87, 4 ἐν παντὶ γὰρ πᾶς χωρίψ. vi. 11, 1 διὰ πολλοῦ γε καὶ πολλῶν δντων. οἰκειστέρα κ.τ.λ.—lit. 'the enjoyment with which we reap the harvest of the good things produced in our own land is not more our own than that of the productions of the rest of the world,' i.e. 'we have the advantage of enjoying the products of other countries as freely as those of our own.' τὰ ἀγαθὰ—not the products of the soil only, but those of the mind as well. αὐτοῦ—adv., cf. c. 7, 2.
- 39, 1. Καl—'further.' Here Pericles, who has not before openly alluded to Sparta, first avows the contrast. ταις μελέταις... τοισδε—the second dat. restricts the first. τῶν ἐναντίων—with διαφέρομεν. κοινὴν—Πιττ. p. lxx. end. ξενηλασίαις—'alien acts,' one of the arcana imperii by which the Ephors tried to keep out foreign manners. Strangers were not allowed to settle in Sparta. The Athenians felt this as an insult. Cf. 1, 144. Aristoph. Av. 1012 ὅσπερ ἐν Λακεδαιμονι ξενηλατεῖται. δ... ἀφεληθείη—i.e. δ εl ίδοι μὴ κρυφθὲν ἀφεληθείη ἄν. Thuc. says that he was unable to obtain information about Spartan military matters owing to the concealment which the government practised. v. 9, 5. Cf. c. 8, 4, and τὸ κρυπτὸν τῆς πολιτείας v. 68, 2. τῷ ἀφ' ἡμῶν ... εὐψύχο somewhat similar is c. 87, 1 τὰ ἀπὸ τῆς τύχης. Demosth. 54, 36— ἡ ἀπ' αὐτῶν ἐτοιμότης ... δση καὶ οἴα πρὸς τὸ ποιεῖν ὁτιοῦν ὑπάρχει. Α rare use outside Thuc.: not found in Aristoph., very rare in the orators.

- Contrast c. 11, 5. ταις παιδείαις—' respective methods of education.' ἐπιπόνφ ἀσκήσει—of the laborious training to which young Spartans were subjected, being taught to imitate the courage and gravity of men. The life they led was half military, half monastic. At Athens ἐπίπονος was only associated with γηρας, not with νεότης. Plat. Rep. I. p. 329 D. άνειμένως διαιτώμενοι—cf. I. 6, 3 πρώτοι 'Αθηναίοι τον τε σίδηρον κατέθεντο και άνειμένη τη διαίτη ές το τρυφερώτερον μετέστησαν. It was conflicting ideas that drove Athens and Sparta into war. Doderlein says 'demonstratur (in this speech) non impotentia tantum et dominandi cupidine ad bellum tam atrox tamque diutinum impulsos esse, sed etiam diversa recti honestique aestimatione et constanti sui utrosque judicii propugnatione.' τους Ισοπαλείς κ.-Editors are not agreed as to the meaning of these words; there are two interpretations: (1) 'equal dangers,' i.e. dangers as great as any the Spartans, for all their training, venture to face (so most edd.); (2) 'struggles in which equal, but not superior, forces oppose us.' So Kr., Cl., Tillmanns. The general sense favours (1), the Greek favours (2). According to (2), the reservation is implied 'we do not risk a battle against superior forces, as when the enemy invade Attica.'
- 39, 2. Τεκμήριον—see c. 15, 3. καθ' ἐαντούς—i.e. alone, without the help of their allies. καθ' ἐκάστους is impossible because it would refer to detachments of the Lacedaemonians: had Πελοπονρήσιοι stood in place of Λακεδαιμόνιοι, it would have been right. πάντων—sc. τῶν ξυμμάχων. αὐτοι—' by ourselves.' The words are arranged so that a great emphasis falls on κρατοῦμεν, up to which point, the exact meaning of αὐτοι, which is contrasted with μετὰ πάντων, remains in doubt. περι— = ὑπὲρ, as often in Isocr. and Demosth. Cf. c. 41, 5. Aristoph. Εq. 767 περι σοῦ μάχομαι, 781, 1038. τὰ πλείω—cf. c. 11, 4 τὰ πολλά.
- 39, 3. Tε—cf. c. 11, 4. This new fact has an important bearing on τὰ πλείω κρατοῦμεν, enhancing the value of the victories, and excusing the reverses. ἐπὶ πολλὰ—with ἐπίπεμψιν. At the same time that we are busy with our fleet, we have to send out our citizens on many expeditions by land ἡμῶν αὐτῶν—i.e. having no allies available. ἐπίπεμψιν—(see c. 14, 1) = διὰ τὸ ἡμῶν αὐτῶν ('partitive') ἐπιπέμπευν. αὐχοῦσιν—poetical word. Herod. II. 160. αὕχημα, very rare in Attic, occurs in c. 62, 4. ἀπεῶσθαι—middle. ὑψ' ἀ. ἡσσῆσθαι—c. 34, 6.
- 39, 4. Καίτοι—resumes the main thought which was interrupted at τεκμήριον δέ: 'and surely.' ραθυμία—' with a light heart.' Cf. ἀνειμένως διαιτώμενοι above. Not in its bad

sense. Shil. quotes [Arist.] Eth. VI. 1 οὅτε πλείω οὅτε ἐλάττω πονείν οὐδὲ ῥαθυμείν. πόνων—this word had great significance to the Spartans and Thebans, denoting the 'training' which they thought so necessary to success. It is constantly used by Pindar, who holds that πόνος and δαπανή ('outlay') together win victory in the games. Observe the παρονομασία in πόνων, νόμων, τρόπων. μετά ... άνδρείας—the Spartan manliness is the result of military rules, the Athenian of habit formed through our mode of life. and pelas belongs to both gens., and νόμων άνδρείας, τρόπων ά, form a chiasmus with ραθυμία, πόνων μ. ἐθέλομεν—'omnes recentioris aetatis pro ἐθέλοιμεν scripserunt ἐθέλομεν.' Wichmann. Sta. thinks that Dion. Hal. really wrote the indic., and that this, like other passages he quotes from Thuc., has been altered by Byzantine scribes in his text. The critics 'corrected' Dionysius from their MSS. of Thuc. περιγίγνεται-Dion. Hal. says Thuc. ought to have written περιέσται, because έθέλω points to the fut., but there is no reference to time at all here, and if there were the pres. γίγνομαι can apply to the fut. Trans. 'we are the gainers.' τοις μέλλουσιν ά.—it is a question whether the dat. is causal, 'through coming troubles,' or dat. commodi, 'for the sake of.' Probably it is causal. 's aord—rà à. yeard 'when face to face with trouble.' The ral is paratactic, 'while,' and the verb, περιγίγνεται, is gradually lost sight of, until we reach έν άλλοις, which belongs rather to what follows. This is a good example of Thuc.'s πολύνους βραχυλογία. άτολμοτέρους ... φαίνεσθαι—with φαίνομαι Thuc. more often omits than inserts the partic., where an adj. is used. Contrast c. **51**, 3 σώμα ασταρκες δυ έφάνη.

40, 1. Φιλοκαλούμεν κ.τ.λ.—these words have been assiduously translated, paraphrased, and burlesqued. They not only defend Athenian arôpeia, but contain sound advice to his hearers not to let their love of art degenerate into bad taste and mere display, nor their culture undermine their manliness. εὐτελείας—' simplicity,' avoidance of the gorgeous ornamentation that afterwards characterised Asianism. μεν-'combine culture with manliness.' Observe the Ισόκωλον (equal number of syllables in two clauses), 11 syllables on each side of ral: this is a variety of παρομοίωσις (Intr. p. lii.), and the παρονομασία in φιλοκαλούμεν, φιλοσοφούμεν. Klas-Demosth, 3, 24 and 25 has a passage probably suggested by this, in which he contrasts the magnificence of the public buildings with the simplicity of the private life in former times. Pericles refers to the Spartan idea, that learning was unsuited to men of action. The idea is not confined to Sparta. πλούτω—' we employ our wealth as means for action, not as a subject for boasting.' Cf. c. 41, 2. τὸ πένεσθαι—put Irst, because emphatic. 'To admit poverty is no disgrace.' Cf. c. 37, 1. There were penalties for idleness at Athens. alocator.—another γνώμη in the form of an antithesis. Cf. c. 11, 5, and 2, 3 and 4 below. The comparative implies 'even if poverty were disgraceful (as some say).' Plat. Apol. p. 39 a μη οὐ τοῦτ' η καλεπών, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώνερον πονηρίαν: the first member must be negative in this idiom, in which opposition is mixed with comparison. Cf. οὐδὲν Δλλο... ἀλλ' ἡ in Plato.

40, 2. Tois airois-sc. nuiv, all the citizens being meant. 'In attending to our private business, we do not neglect the state.' It was Pericles' object to induce all the citizens to take part in politics. έτερα πρὸς έργα-i.e. trade, manufacture and agriculture. τετραμμένοις—c. 25, 2. ἀπράγμονα—to many, πράγματα were tiresome. Cf. c. 64, 4, and Intr. p. lxxii. αὐτοι—'we in person,' the citizens in the ecclesia, as contrasted with the Spartan government, which was almost entirely in the hands of the Ephors and Gerusia. ήτοι κρίνομέν γε-in Thuc., the more certain, but less important alternative is put first when these particles are used. But this does not seem to be the case in other authors. 'At any rate we are sound judges, if we cannot originate.' This contains an encouragement to the citizens to exercise their right of voting in the ecclesia, since they were capable of pronouncing an opinion on any policy proposed to them: but there are cases in which the citizens conspicuously erred in their judgment. Here, as in other parts, Pericles states his ideal of the constitution. ἐνθυμούμεθα—of the statesmen. τους Abyous -- alluding to the 'laconic' brevity of the Spartans. μη-i.e. μαλλον βλάβην ήγοιμενοι μη προδιδαχθηναι; the compar. as in l above. προδιδαχθήναι—by the orators, to whom, in after years, the people became accustomed to look for political guidance. πρότερον ή for πρότερον ... πρίν, a very rare construction except in Herod., Thuc., and Antiphon. Cf. c. 65, 12. ἡ ἐπὶ α δεί ἔργφ ελθεῖν—i.e. ἡ ἐργφ ἐλθεῖν ἐπὶ α δεί (ἔργφ ἐλθεῖν). Cf. Plat. Phaedo, p. 114 Β οί ἀν δόξωσι διαφερόντως πρός το όσιως βιώναι, i.e. οι αν δύξωσι διαφερόντως βιώναι πρός τὸ ὀσίως (βιώναι), where, though Stallbaum's quotations are irrevelant, his explanation is right, in spite of Archer-Hind's objection. The verb really belongs to the 1st member, and is 'understood' with the 2nd. enl ... έλθειν-cf. ἐπεξελθειν of actions) (διεξελθείν of words.

40, 3. "Ωστε—explains what precedes, as though it were δτι τολμώμεν. ἐπιχειρήσομεν—'mean to undertake.' ἐκλογίξεσθαι—sc. μάλιστα, 'give the fullest consideration.' δ—adverbial accus. 'on the contrary.' Cf. quod before si. (This is the old explanation, that of Hudson; but it was generally

abandoned in favour of the view that δ is nom., and to be explained by anacoluthon. The edd. of the last decade have returned to the old view, especially since 1883—Schneider in N. Jahrb. '83, p. 457.) Cf. τὸ δέ. It refers to the whole of the preceding sentence.

'spirit'; elsewhere 'life.' Cl. compares εθψυχος. οἱ κ.τ.λ.—this defines courage, as distinct from θράσος. Aristotle (Eth. II. 2, 7) places the virtue ἀνδρεία midway between the vices δειλία and θράσος. Cf. Plat. Protag. 351 A, Aristot. Eth. III. 7, 11 fol. δεινὰ—of the hardships of war. ἡδέα—of the pleasures of peace. σαφέστατα—courage is one of the four cardinal virtues (justice, temperance, wisdom, and courage). Socrates held that courage consists, not only in being used to danger, but also in the knowledge of good and evil. μὴ ἀποτρεπόμενοι—this sums up the preceding sections, in which the statement φιλοσοφοῦμεν ἄνευ μαλακίας has been expanded. διὰ ταῦτα=δμως.

40, 4. 'Αρετήν-in its restricted sense, as Aristot. Rhet. I. 9, 4, - the power of doing good; not in the general sense of the Ethics (= perfection of man and of his functions). τιώμεθα—the perf. denotes 'we have always been unlike,' a regular use of the perf. In Aristoph. Av. 385 the MSS. give ήναντιώμεθα against the metre. δρώντες—cf. Pliny, Ep. 111. 4, 6 conservandum veteris officii meritum novo videbatur. -'our.' βεβαιότερος - 'a firmer friend,' cf. Aristot. Eth. ΙΧ. 7. 2 οἱ εὖ πεποιηκότες φιλοῦσι καὶ ἀγαπῶσι τοὺς εὖ πεπονθότας. ό δράσας κ.τ.λ.—i.e. ο δράσας την χάριν έστι βεβαιότερος ώστε σώζειν την χάριν όφειλομένην δι' εύνοίας έκείνου ω δέδωκε την χάριν. Here, as often, ωστε is inserted where the simple infin. might have been used. Cf.c. 2, 4; Plat. Protag. p. 338 c ἀδύνατον ὥστε σοφώτερόν τιν' έλέσθαι. την χάριν—regarded from the side of both giver and recipient, thus combining the meanings 'favour' and 'gratitude,' as with gratia. δφειλομένην 'as due to him' (i.e. to the giver). δφειλομένην and σψίζειν are connected, being properly used of property given in trust to another's keeping. Plat. Rep. 1. p. 332 A compared with δι' εὐνοίας—'by (the continuation of) his goodib. p. 333 c. will towards him to whom he showed the kindness.' -as in Acts, 20, 35 μακάριον έστι μάλλον διδόναι ή λαμβάνειν. Livy, XXII. 13 sub fin., Sallust, Cat. 6, 5. σώζειν—as this means 'to retain the good-will or gratitude of his friends whom he has benefited,' the middle might be expected; but the object of the act. is to represent the result of the benefit, not on the mind of the doer but on the mind of the recipient; the doer is said to 'keep safe' what the recipient 'keeps safe' for him, viz. την χάριν. ἀμβλύτερος—'more indifferent.' Is it not true? 's-'as a.' Cf. Andoc. 11. 23 els

- χόρματα μεγάλας δωρέας. χάριν—free service which will win him gratitude. χάρις, a free gift, is contrasted with δφείλημα, a loan, and so a debt. της δλευθερίας τῷ πιστῷ 'the confidence due to our liberal ideas.' Cf. c. 37, 2 δλευθέρως. (Not 'liberality.') ἀδεῶς—'without fear,' lest, by helping others, we should be injuring ourselves.
- 41, l. Tε—sums up the preceding remarks. παίδευσιν—not 'school,' but 'liberal education.' Pericles represents Athens as the Ellásos Ellás. Cf. Plat. Protag. 337 D Athens τής σοφίας πρυτανείον. Isocr. 15, 295 Athens πάντων τών δυναμένων λέγειν ή παιδεύειν δοκεί γεγενήσθαι διδάσκαλος. Plat. Laws 641 E all Greeks consider Athens φιλόλογός τε και πολύλογος. καθ' έκαστον-Athens as the sum of all the citizens (την πασαν), with a perfect πολιτεία, is contrasted with the individuals, with their perfect τρόποι. See c. 37, 1. δοκαν αν-this αν, like the other two, belongs to παρέχεσθαι. παρ' ήμῶν—this refers to παίδευσιν, and represents the excellence of the individual as proceeding from the spirit of the whole state. έπι πλειστ' αν είδη-'to the most varied circumstances.' μετά χαρίτων μάλιστα εύτραπέλως—ί.ε. μάλιστα μετά τε χαρίτων καὶ εὐτραπέλως, 'with the utmost grace and versatility.' Probably Pericles had in mind the famous lines of Pindar, Puth. 1. 92 to end, μη δολωθής εὐτραπέλοις κέρδεσσ', κ.τ.λ., and wished to show that εὐτραπελία in the Athenian character was a virtue. τὸ σώμα-= έαυτόν.
- **41**, 2. Έν τῷ παρόντι κόμπος—' passing boast.' τάδε— see c. **42**, l. δύναμις—see c. **36**, 4. σημαίνει—cf. Antiphon, Tetr. Γ. γ, 3 ώς οὐδὲ τοῖς αὐτοῖς ημύνατο αὐτόν, αὐτὸ τὸ ξργον σημαίνει. See c. **15**, 4.
- 41, 3. Two von—sc. $\pi \delta \lambda \epsilon \omega v$. deforw—'superior to what men have heard of her.' is $\pi \epsilon i \rho \omega v$ by $\epsilon \tau \omega$ —'superior to what men have heard of her.' $\epsilon \tau \omega v$ because in the hour of trial.' $\epsilon v \omega v$ and $\epsilon v \omega v$ because in the hour of trial.' $\epsilon v \omega v$ and $\epsilon v \omega v$ because in the hour of trial.' $\epsilon v \omega v$ and $\epsilon v \omega v$ because in the hour of trial.' $\epsilon v \omega v$ because in the hour of the hour of the hour of trials and the hour of the hour o
- 41, 4. Σημείων—'clear proofs,' viz. in the results of Athenian activity.

 οὐ δή τοι—δή as in c. 40, 3, emphasizing οὐ 'by no means,' while τοι 'assuredly 'also belongs to οὐ. ἀμάρτυρον—' without witnesses,' since all contemporaries, and above all her enemies knew her greatness from her acts in every land and sea. The word has its forensic sense, as used

of a plea supported only by the speaker's own testimony. τοις τε νθν-agent: this disappears in later Attic, except in the cases already noticed. See c. 7, 2. καl—at the beginning of a parenthesis. See c. 2, 4. Ομήρου—i.e. not needing a poet to exaggerate our history. Of course Thuc. did not object to Homer as a poet, but only as a historian. i.e. ποιητής. A similar change to a relative clause is not uncommon in Isocrates; e.g. 5, 153 τους μη μόνον κεχαρισμένως διειλεγμένους, άλλ' οίτινες αν ούτω ποιήσωσι τας σας πράξεις θαυμάζειν ως οὐδενὸς άλλου. (The view that Pericles is intended to reprove Homer for saving so little of the 'sons of Theseus' is quite untenable.) ἔπεσι—'poetry.' τὸ αὐτίκα—'for the moment.' Cf. 1. 21 οδτε ως ποιηταί υμνήκασι πιστεύων, οδτε ως λογογράφοι ξυνέθεσαν έπὶ τὸ προσαγωγότερον τη άκροάσει η άληθέστερον. The mythical element in early Greek history was due to the influence of epic. See Intr. c. III. init. τῶν δὲ ἔργων—the influence of the rel. is here lost, on the principle of c. 4, 5, 34, 5. The nev and de are paratactic. The gen. belongs equally to ὑπόνοιαν and ἀλήθεια. ὑπόνοιαν—' the conception of the facts,' aroused by poetry. So ὑπονοεῖν 'to conjecture.' ἡ ἀλήθεια—i.e. the knowledge gained from investigation of the facts. alla κ.τ.λ.—antithesis to οὐ ... παρασχόμενοι. καλῶν τε κάγαθῶν
—the MSS. κακῶν is explained to mean 'of the harm and of the good we have done.' For κακῶν cf. κακοπαθεί above. But Pericles is talking of Athenian prowess, not contrasting the harm done to her enemies with the benefits conferred on her friends: nor is άγαθὰ 'benefits' here, but 'acts of valour,' which of course inflict harm on enemies. Nor is the reference to the Greek estimate of εὐτυχία, as a compound of good and ill, for which see c. 44, 1: for Pericles is here dealing not with τύχη, but with Athenian γνώμη. The substitution of κακῶν for καλῶν in this phrase, even if it made sense, would be a miserable joke. fuykatoik(oaytes-i.e. while opening the whole world to our prowess, we have at the same time everywhere established monuments of that prowess, in colonies and states made subject to us, and in the scenes of many brave actions.

41, 5. Περί—c. 39, 2. τοιαύτης—this word sums up the whole of the έπαινος A, and prepares the way for έπαινος B. δικαιοῦν—an Ionic and old Attic word, used once by Plato, Laws, p. 934 A. Its usual sense is that of ἀξιοῦν, but sometimes it = 'to punish.' οίδε ... μὴ ἀφαιρεθῆναι αὐτὴν—the clue to the construction is οὐκ ἀφαιροῦμαι τούσδε τὴν πόλιν. τῶν λειπομένων—c. 2, 4. ἐκὸς—c. 10, l. ὑπὸρ αὐτῆς—repeats περί ... πόλεως. κάμνειν—an exhortation to persevere in spite of the hardships of the war.

42, 1. Διδ δή καl-'this is the very reason why.' της πόλεως —in preference to τῶν ἀνδρῶν, (1) to encourage his listeners (2) because the clearest proof of the greatness of the Athenians was the greatness of Athens herself. # spl loov-'for an equal prize.' Kr. quotes Dem. 8, 60 οίχ ὑπὲρ τῶν ἴσων ὑμῶν τε και τοις άλλοις έσθ' ὁ κίνδυνος. (κινδυνεύειν, άγωνίζεσθαι and so forth, with mepl, but or Evena are common in the orators. In Andoc. I. 10 els τον άγωνα τόνδε κατέστην, περί των μυστηρίων ώς ούτε μοι ησέβηται, the comma should be placed after μυστηρίων.) τῶνδι—referring to what precedes. In speeches δδε is fairly often used thus of οδτος. Cf. 40, 2, 60, 6, 63, 2, 71, 3, 72, 1, 3. The meaning was aided by gesture and emphasis, so that the use is akin to the deictic δδε. The phrase οῦτως είχεν frequently refers to what follows in the orators. Antiphon 6, 9 and 14, Isocr. 4, 163. unbev-hypothetical rel., so that every nation is included, though Pericles has Sparta in his ομοίως—this, like μηδέν, softens the expression and makes it vaguer. It also increases the force of the exhortation κάμνεω ὑπέρ τῆς πόλεως, by increasing the number of states with which Athens is contrasted. ἐφ' οίς—for τούτων ἐφ' ols. Cf. c. 34, 6. on pelois—approaches very near the sense of mapadelymast: the manifest proofs are the acts in which the fallen had a share.

42, 2. Kal—'and in fact.' υμνησα—originally of poetic praise, then of a panegyric in prose. Plat. Repub. 364 A. al τῶνδε κ.τ.λ.—sc. ταῦτα, their deeds justify my words; for 'they added fresh lustre to the glories which I praised in our city': therefore, in speaking the praises of the city, I was praising them. The sense is τὰ τῆς πόλεως & τμνησα, ταιτα ἐκείνοι ἐκόσμησαν ταις ἀρεταις. L. and S. wrongly supply τὴν πόλιν, with several edd., to ἐκόσμησαν. άρεταl— valiant deeds.' our dv-the whole result of this sentence is positive, but the idiom by which the verb after oix Corep agrees with the thing in the simile and not the thing compared, has nothing to do with this passage. (Plat. Gorg. 522 A ἀπορεῖν ποιεῖ, οὐχ ὤσπερ ἐγὼ ηὐώχοιν ὑμᾶs.) πολλοῖς—ethic dat., and equivalent here to πολλών, but preferred because of the gen. following. 'There are few Greeks of whom it could be said that the report of their deeds does not do more than balance the reality.' τῶνδε depends on λόγος. τῷ ἔργφ = τῶν ἔργων τη άληθεία c. 41, 4. άνδρὸς άρετην- 'virtue in a man.' πρώτη τε κ.τ.λ. = είτε πρώτη μηνύει είτε τελευταία βεβαιοί. For some, especially the younger men, their death was the first μηνυτής of the worth which they had not had a previous chance of showing; for others it was but the final confirmation of what had been amply proved before. καταστροφή-Soph. O. C. 103: meiosis for death.

- 42, 3. Toîs τάλλα χείροσι—not referring to any among the dead, but purely hypothetical, and intending to lead to a conclusion a fortiori. If men who have often proved themselves base can by one act rehabilitate themselves, how much more are these men noble who never in any case shrank from danger? The dat. depends on δίκαιδν (ἐστι). προτίθεσθα—προτιμᾶσθαι (see 4 below), pass. They may have preferred wealth and ease to serving their country: in estimating them, we must prefer their one great sacrifice. ἀφανίσαντες—so that not the least trace of their failings remains. ἀφέλησαν—the aor. are gnomic. ἐκ τῶν ἰδιῶν—'through their private life.' Pericles is thinking of the indifference to state affairs against which he warns his hearers. See Intr. p. lxxiii.
- 42, 4. The tri-' the continued enjoyment' of wealth. πενίας έλπίδι, ώς ... αὐτὴν = οῦτε έλπίδι, ώς διαφυγών τὴν πενίαν καν έτι πλουτήσειεν. But πενίας is attracted to έλπίδι because of the antithesis to πλούτφ. επ-some day, as in prophecies and threats. πλουτήσειεν—ingressive. άναβολήν έποίησατο - these periphrases will be found collected in the index. s.v. ποιείσθαι. ποθεινοτέραν—a strong word used of things that are desirable. ποθείν is the regular word in oratory to describe the supposed anxiety of the hearers to have information on any point. Antiph. 5, 64; Andoc. 1, 70; Lys. 14. 1; Isocr. 12, 167; 15, 43; Isaeus 11, 19; Dem. 4, 28; 21, 77; 50, 43; Aeschin. 2, 7 and 44. αὐτῶν—again a loose reference to what has been described, here = πλούτου ἡ ἔτι ἀπόλαυσις and τὸ ἔτι πλουτήσαι. $\lambda \alpha \beta \acute{o} \nu \tau \epsilon \varsigma = \dot{\nu} \pi o \lambda \alpha \beta \acute{o} \nu \tau \epsilon \varsigma$, as 'I take it' is used by us for 'I suppose.' Often in Thuc. μετ' αὐτοῦ—sc. τοῦ κινδύνου. It goes with ἐφίεσθαι also. τῶν Sè-viz. the enjoyment and the hope: 'to face this danger in exacting vengeance before they indulged in these hopes.' The chief emphasis is on μετ' αὐτοῦ. (Only Bh., Kraz and Ste. among recent edd. retain ἐφίεσθαι). ἐλπίδι μέν—the construction differs from that of έργω, which is adverbial. τοῦ κατορθώσειν - the fut. is due to the prominence of the idea of futurity here. Cf. c. 13, 9. The infin. approximates in these cases to its use in Oratio Obliqua, in that the writer allows the thought of the person to whom he refers to influence the tense (άφανές έστιν εί κατορθώσομεν). It is characteristic of Thuc, to present an action as it was regarded by the actors themselves. M. T. 113. *pyw-'but in the task actually before them at the moment, they resolved to trust to themselves': i.e. the future must be left to τύχη (Providence); the present required γνώμη. ἐν αὐτῷ—what can this be but the act just described, i.e. έν τῷ ... σφίσιν αὐτοῖς πεποιθέναι? The sense is 'in carrying out their resolution,' i.e. in the struggle

τὸ ἀμύνεσθαι καὶ παθείν—cf. Isocr. 2, 36 ήν δ' ἀναγκασθής κινδυνεύειν, αίροῦ τεθνάναι καλώς μάλλον ή ζήν αίσχρώς. 4. 95 τοις καλοίς κάναθοις αιρετώτερον έστι καλώς άποθανείν ή ζήν αίσχρως. Intr. p. xl. τὸ αίσχρὸν τοῦ λόγου—i.e. τὸ οὐσκεδί-ξεσθαι ὡς δειλοί (Schol.). ἔφυγον—antithesis το ὑπέμειναν, as very often, e.g. Lys. 13, 27 and 63. τὸ ἔργον— = τὸν κίνδι' έλαχίστου καιρού τύχης-human γνώμη is often crossed by divine τύχη, and in this case was so modified that their highest hopes were not realised. The edd. quote Horace Sat. I. I, 7 horae momento cita mors venit aut victoria lacta. but horae momento denotes a far greater length of time, and does not take in τύχης. But this sentence, the close of the ξπαινος τών ἀποθανόντων, in its intense solemnity, resembles (mutatis mutandis) the words of St. Paul (1 Cor. 15, 52, 54) We shall all be changed in a moment, in the twinkling of an eve. ... O grave, where is thy victory? O death, where is thy sting?' So here Pericles refers to the rapidity and suddenness with which Toyn acts. Hence 'in a moment ordained by Fate. at the crisis not of fear but of glory—they passed.' (Behrendt rightly objects to Steup's proposal.) απηλλάγησαν—absolute, a poetical use. Dr. Kennedy (Cam. Phil. Proceedings 1882, p. 20 fol.) well says that the speaker's voice 'sinks to the sad and solemn cadence of απηλλάγησαν.' Supply τοῦ Blov.

43, 1. Kal-'and thus.' Here the πίστις B is summed up, preparatory to passing on to the προτροπή (exhortation). προσηκόντως τη πόλει-' in a manner worthy of Athens.' τούς λοιπούς - = τούς λειπομένους of 41, 5. ασφαλεστέρανsc. διάνοιαν, though they should pray for a spirit less fatal (in its results). This again shows that τύχη had, in Pericles' view, to some extent crossed the purpose of the fallen. εξχεσθαι—for ἀσφάλεια is the gift of God alone. Cf. c. 87, 3. εὐτολμία depends on human resolution. λόγω—i.e. from the words of the orator. ἀφελίαν—explained in δσα ... άγαθὰ ένεστιν. (On the orthography, Herodian remarks ώφέλεια· ποιητικώτερον διά τδ τ και παροξύνεται.) ην—with μηκύνοι. Cf. c. 42, 1. πρός—coram, with a verb of speaking. See c. 5, 7. Cf. III. 53, 4 πρὸς εἰδότας πάντα λελέξεται. καθ' ἡμέραν—this daily contemplation of the greatness of Athens will lead to a lasting love for her: and that love should be an incentive to noble actions. τολμώντες κ.τ.λ. - by courage, by knowing what was their duty, and by their sense of honour in the hour of conflict.' την δύναμιν, but expressing the details of the power. Cf. c. 1. ούν-'on that account.' κάλλιστον-because, while they contributed to the advancement of the state, they obtained a splendid return. *payov-'contribution'; both the

association and the money subscribed to it were termed ξρανος, which denotes combination for financial purposes of whatever kind. The object is τὴν ἀρετήν, κ. ξρανον being predicate. προιέμενοι—stronger than the ordinary ξρανον έσφέρειν, and used because it is the regular word for sacrificing anything for the state; e.g. Lysias 21, 12 ὑμᾶν οὐδὲν προεῖνται τῶν σφετέρων αὐτῶν.

- 43, 2. Kown ... loiq-the antithesis is as obvious as it is forcible. They gave their lives for the common good; they gained for themselves undying fame. Yap—Pericles refers to the distribution of profits made by a financial Epavos. (All this is quite clear when Andoc. 1. 133-135 is compared: he speaks of the members of an Epavos got up by Agyrrhius to farm the tax on imports and exports; the object of the business-men who joined it was διανείμασθαι τὰ κοινά.) αγήρων ξπαινον—the praise (which rewards good deeds). ελάμβανον—the tense represents the result of the act (διδόντες) as growing out of the act itself, as in Lat. ita vitas dederunt ut acciperent, contrasted with ita vitas dederunt ut acceperint. έπισημότατον—the pred. serves to connect the adj. with the rel. clause which follows. οὐκ ... μᾶλλον, ἀλλ'—cf. c. 40, 1; 44, 4; άλλά for ή (only after a neg.) gives greater emphasis to the second clause. παρά τῷ ἐντυχόντι ... καιρῷ—a curious expression, since mapa with dat. is confined to persons; 'on every fitting occasion, whether by word or deed.' This construction is only found when the thing is almost personified; here aleluvnoτος παρά καιρώ λόγου implies persons: in c. 89, 9 and VIII. 95, 4 Thuc. writes παρά ταις ναυσίν είναι, in V. 26, 5 γενομένω παρ' άμφοτέροις τοις πράγμασι. There is only one case in the orators, viz. Andoc. I. 116 ή στήλη παρ' ή ξατηκας κελεύει.
- **43**, 3. Σημαίνει—c. **8**, 3. Cf. v. **20**, 2 έs τὰ προγεγενημένα σημαίνει. ἄγραφος μνήμη—cf. c. **38**, 3, which shows that by τῆς γνώμης κ.τ.λ. is meant 'engraved on the heart rather than in material records.' The difficulty is to explain the art. with έργου; it is due to $\sigma \tau \eta \lambda \hat{\omega} \nu$ above, the records having been referred to in that word. As the memory is carried in men's hearts, it is confined to no particular country.
- 43, 4. Το είδαιμον ... το δε ελεύθερον—predicates, the art. being added because the adj. is used as a noun. μη περιορᾶσθε—'do not be too anxious about the dangers of war'; the advice is the result of the doctrine 'happiness is attained by courage,—by retaining a cheerful spirit in peril,' which cheerfulness Pericles claims to be characteristic of the Athenians as the result of their free institutions (39, 4), and now urges them to retain in the war.

- 43, 5. Oè γὰρ—a paradox: misery is identical with cowardice, since cowardice must involve misery. Therefore those who are prosperous must avoid cowardice (i.e. be ready to sacrifice their lives), whereas to those who are already miserable cowardice involves no addition to their misery. This decides the meaning of περιοράσθε above.

 Τhis decides the meaning of περιοράσθε above.

 μεταβολή—'the change from good to bad fortune.' κινθυνεύεται—c. 35, 1. ἐν οἰς—'in whose case.' μάλιστα—'in comparison with others,' as often. Cf. c. 49, 1, and μᾶλλον ἐτέρων.

 τὰ διαφέροντα—'the difference.'
- 43, 6. Merà τοθ—cf. I. 6, 5; vI. 65, 1. 'Cowardice and disgrace together.' κάκωσις— ή ἐναντία μεταβολή above, according to the doctrine that cowardice is misery, and therefore to the prosperous involves degradation: κάκωσις ταπείνωσις Hesych. μετὰ ῥώμης—'when he is fired by courage and the general hope,' viz. that his side will win. άναίσθητος—'painless.'
- 44, 1. Διόπερ—'This is the reason why,' viz. because in their death they were evoaiµoves, or, as he says presently, etruyeis. vûv—belongs to $\tau \hat{\omega} v \delta \epsilon = \tau \hat{\omega} v v \hat{v} v \theta a \pi \tau o \mu \epsilon v \omega v$, and inserted because since the γνώμη with which 43, 3 opened, Pericles had been generalising. Toxias—poetical, for youias. πάρεστε—contrast ἐπίστανται below : cf. c. 11, l. It is clear that the Greek orators interchanged direct address and reflection more rapidly than we can do. πολυτρόποις—of experiences as varied as those of Odysseus. To 8' curves sc. έστίν; here follows a remarkable definition of εὐτυχία. Intr. p. xl. fol. of dv-cf. c. 62, 4. της εύπρεπεστάτης-belongs both to relevins and limns. 'This is good fortune, to have gained an honourable death, like theirs, or an honourable grief, like yours.' With ὑμεῖς supply ισπερ. καὶ οίς—the change from of as shows that Pericles is not now speaking generally, but referring to the fallen particularly, so that of ... ξυνεμετρήθη = ols αν ωσπερ τοισδε ξυμμετρηθή. ενευδαιμονήσαι = εὐδαιμονήσαι έν αὐτῷ (i.e. τῷ βίφ). Infin. of purpose. Intr. p. xli. ἐνταλαιπωρήσαι—' whose life has been meted out to prosper in and to suffer in alike,' i.e. 'they may be deemed happy in whose life prosperity and adversity are equally balanced.' A philosophical definition of human εὐτυχία, for which of. Pindar, Pyth. 7, 20 φαντί γε μάν οὕτω κεν ανδρί παρμονίμαν θάλλουσαν εύδαιμονίαν τὰ και τὰ φέρεσθαι: that man, says Pericles, is happy who has rd ral rd in equal proportions. (Alii alia, says Herw. : those who do not like this explanation will find others elsewhere. Sta. reads έντελευτήσαι (ή εὐδαιμονία) Ευν.)
 - 44, 2. {Mή} ποθών ... ὑπομνήματα—cf. the Funeral Oration

attributed to Demosth. 16 ώσπερ έχνη γνωρίζουσα νῦν ἡ τῶν οίκείων αὐτοῖς καὶ φίλων μνήμη πᾶσαν ώραν ἐπὶ τούτους φέρεται τώ πόθω, πόλλ' ὑπομνήματα λαμβάνουσα. Plat. Rep. I. p. 329 A τάς έν τη νεότητι ήδονάς ποθούντες και άναμιμνησκόμενοι. Add Andoc. 1. 70 εί τίς τι ύμων ποθεί ... άναστας ύπομνησάτω (if A desiderat aliquid which B is able and willing to give to him. A naturally reminds B of it; conversely, if D has something, which C has lost, and cannot give it to C, but cannot help $= \alpha \dot{\nu} \tau o \dot{\nu} s \dot{\omega} \nu$. $\kappa a \pi o \lambda \lambda \dot{\alpha} \kappa i s$ —'only too often.' $\epsilon \dot{\nu} \tau u \chi (a i s$ related to εύτυχία or τὸ εύτυχές as τύχαι or τὰ τῆς τύχης to τύχη, i.e. the plur, denotes instances of good luck rather than good luck in the abstract. This refers back to τὸ εὐτυχὲς above: for, though a man cannot be judged prosperous till after his death. still instances of good luck may of course occur in life, and if these are as frequent as the misfortunes of life, the whole result will be τὸ εὐτυχές. Cf. Soph. frag. οὐ χρή ποτ' εὖ πράσσοικος δλβίσαι τύχας | άνδρός, πρίν αὐτῷ παντελώς ήδη βίος | διεκπερανθή καί τελευτήση βίον. Pericles refers especially to the noble deeds of sons who will thus bring joy to their parents. Cf. 43, 4. als-cf. Isocr. 14, 47 ην ώς εδ πράττοντας έλθωμεν, έτι γαλεπώτερον έχομεν, οὐ ταῖς ἐκείνων φθονοῦντες εὐπορίαις άλλα μᾶλλον ἐν τοίς των πέλας άγαθοίς τὰς ἡμετέρας αὐτων συμφοράς καθορώντες. λύπη-sc. έστίν, 'a man feels sorrow, not for the want of blessings which he loses before he knows them.' we is governed by both partic, and verb. \(\pi_{\text{elpassauevos}} \)-c. 5, 5. où dy-a conspicuous instance of the rule referred to on c. 13. 2: the gen, depends on έθάς, while ἀφαιρεθη would take accus. The change from &v to of is another instance of irregularity in the form of rel. clauses. ¿θàs—synonym of ἡθάs, Soph. El. 372; both forms appear in the ancient lexica: probably ėθàs does not occur elsewhere in Attic prose.

44, 3. Καρτερείν—(sometimes joined with ὑπομένειν). See c. 61, 2. τέκνωσιν π .—= π αιδοποιεῖσθαι. τῶν οὐκ ὄντων—= τ ῶν τεθνηκότων. λήθη—'cause of forgetfulness.' ἔκ τ ε... καὶ ἀσφαλεία—these give the two grounds referred to in διχόθεν; for the variety of construction, cf. c. 36, 4; 1. 138, 2, μὴ ἐρημοῦσθαι, by means of the soldiers and citizens she would acquire; $d\sigma \rho \alpha \lambda \epsilon l a$, by the increased anxiety of the parents to benefit the state, as explained in the next sentence. ξυνοίστε—εc. $\tau \delta \pi \alpha \hat{\tau} \delta \alpha \epsilon \kappa \gamma l \gamma \nu \epsilon \sigma \delta \alpha \epsilon$. (Cf. c. 3, 3. ἴσον τ ι ἡ δίκαιον—equal, in the sense of 'democratic,' conforming to the equality that characterises the Athenian polity; cf. c. 37, 1: just, in the sense of 'regular' or 'sober,' in accordance with a sane judgment of religion and politics. ἐκ τοῦ ὁμοίου— = ὁμοίως, equally with others. Adverbial phrases with ἐκ and an adj. are common in Thuc., who has ἐκ τοῦ προφανοῦς, ἐκ τοῦ φανεροῦ, ἐκ τοῦ εὐθέος,

έκ τοῦ εἰκότος, ἐκ τοῦ εἰπρεποῦς, ἐκ τοῦ αἰσχίονος, ἐκ τοῦ δικαίου, ἐξ ἰσου, and others. This one occurs also i. 143, 4, and elsewhere. One or two of these phrases were colloquial, as ἐξ ἰσου, ἐξ ἐνὸς (τρόπου οτ λόγου), ἐκ παντὸς (τρόπου) (these are the only ones found in Aristoph.); the rest are formed on the analogy of such simple phrases. The orators use them, but only with common adjectives: Thuc. confines them to speeches and highly-wrought passages. The 8th book contains only three examples. παραβαλλόμενοι—discrimini objicientes: a dictionary may here be useful to some. To have children in peril would constitute having a stake in the state.

- 44, 4. Παρηβήκατε—antithesis to ols έτι ἡλικία. κέρδος—predicate, in an unexpected place, and so emphatic. τόνδε—'your present life,' i.e. your sorrow will be short-lived, because your lives are drawing to a close. τὸ φιλότιμον—'love of honour,' which would be gratified in their case, as they would be honoured on account of their children's fame. ἐν τῷ ἀχρείῳ τῆς ἡλικίας—cf. c. 40, 2, = ἐν τῷ γήρα. τὸ κερδαίνειν ... τὸ τιμᾶσθαι—a true description of the 'last infirmity' of base and noble minds respectively.

 40, 1, 43, 2.
- 45, l. Μέγαν τὸν ἀγῶνα—' the struggle to emulate them will be a difficult one.' The partic. is omitted after ὁρῶ. Cf. c. 49, 5. [τὸν γὰρ ... ἐπαινεῖν] the general statement, παισὶ δ' αδ, is continued and explained in καὶ μόλις ἀν ... κριθεῖτε. Then follows the reason in φθόνος γὰρ κ.τ.λ. καθ' ὑπερβολὴν ἀρετῆς—' by pre-eminent virtue.' For κατὰ cf. c. 27, 2. ἀλλ'—would more naturally be ἀλλὰ καὶ. φθόνος—cf. Demosth. 18, 315 τίς γὰρ οὐκ οίδεν, ὅτι τοῖς μὲν ζώσι πᾶσιν ὑπεστὶ τις ἡ πλείων ἡ ἐλάττων φθόνος, τοὺς τεθνεῶτας δ' οὐδὲ τῶν ἐχθρῶν τις μισεῖ; τοῖς ζῶσι πρὸς τὸ ἀντίπαλον—' envy towards a rival attacks the living.' πρὸς—adversus (so Grundström and Golisch: Sta. propter). τὸ ἀντίπαλον— Γοι τοὺς ἀντιπάλους. τὸ μὴ ἐμποδῶν— = τὸ μηκέτ' ἐμποδῶν. Cf. τῶν οὐκ ὁντων c. 44, 3. This is the antithesis to τοῖς ζῶσι, while ἀνανταγωνίστω εὐνοία corresponds to πρὸς τὸ ἀντίπαλον, and τετίμηται to φθόνος. ἀνανταγωνίστω—' without opposition.' τετίμηται—gnomic perf., according to Goodwin; but may be the Homeric use of this word, with pres. sense.
- 45, 2. "Οσαι—as if γυναικών instead of γυναικείας preceded. ἐσονται—contrast πάρεστε above. Cf. c. 44, l. ὑπαρ-χούσης—by no means attributing weakness, but referring to the restraints and household duties which nature imposed on women. Pericles refers to the Spartan women, who, according to Aristotle, lived a very different life from the stern asceticism of the Spartan men. καὶ τως καὶ μεγάλη ἐστων

- ή δόξα ταύτης ής. μεγάλη ή δόξα—cf. VII. 68 τὸ τούσδε κολασθήναι ... καλὸς ὁ ἀγών. κλέος—' talk,' a neutral word. Cf. Aesch. Ay. 611, Clyt. says οὐκ οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν άλλου πρὸς ἀνδρός.
- 46, 1. Εζρηται—the act. or pass. perf. is often used thus in bringing a speech to a close (Lys. 12, the case referred to by Aristotle at the close of the Rhet. is an example; so probably Eur. Hec. 236. Cf. dixi.) Hence it is made prominent. και έμοι-Shil. rightly explains this as connected with και έργφ, the sense being και λόγφ έμοι είρηται και έργφ οι θ. κεκόσμηνται. 'I have done my duty in delivery of the oration, the city has in deed partly done hers and is prepared to do more.' κατά τὸν νόμον ... πρόσφορα—a modest description of what had been a metaphysical exposition of the relation of politics to character. Cf. Burke, Reflections, 'I am unable to distinguish what I have learned from others from the results of my own meditation.' αὐτῶν—cf. c. 27, 1. Its position gives it the force of a dat. of interest. ήβης—to the age of eighteen. θρέψει—of people) (βόσκειν of cattle. βόσκειν is only used of people contemptuously, except by Herod., and Thuc., who uses the word once, VII. 48 ναυτικόν πολύ βόσκοντας: even there the notion of irksomeness comes in. ώφέλιμον—something more than a mere distincτοῖσδε—the fallen, τοῖς λειπομένοις 'the survivors,' as in 41, 5. ἀγώνων—with στέφανον, like τροπαΐον μάχης. προτιθεῖσα—'offering.' oîs—in general relation to the whole, 'among whom.' τοῖς δὲ—cf. c. 65, 5, δὲ in apodosis.
- 46, 2. 'Απολοφυράμενοι—the δλόφυρσιε was part of the regular ceremony, and took place at the conclusion of the speech. [Lys.] Ερίταρλ. end, ἐνάγκη τοῦ ἀρχαίοις ἔθεσι χρῆσθαι, καὶ θεραπεύοντας τὸν πάτριον νόμον δλοφύρεσθαι τοὺς θαπτομένους. The Menex. ends thus, τοὺς τετελευτηκότας ἀπολοφυράμενοι ἀπιτε, and [Demosth.] Ερίταρλ. ἀποδυράμενοι ... ἀπιτε. 'When you have finished (probably αοτ., as Sta. says, not ἀπο-, gives this force) your lamentation.' προσήκει-πο. ἀπολοφύρεσθαι. ἀποχωρεῖτε—Intr. p. xxxii. There is no doubt about the reading because χωρεῖν was much less familiar to the copyists than lέναι, and the scholia sometimes explain the former by the latter.
- 47, l. Τοιόσδε—see c. 41, 2. Late authors make no distinction between these pronouns. τάφος—contrast the meaning in 34, 4. εγένετο—pass. of ταφὰς ἐποιήσαντο, c. 34, l. πρῶτον—Thuc. never inserts the art. in these formulae.
- 47, 2. Τὰ δύο μέρη—limiting apposition. The arrangements for the campaign are exactly the same as those of the pre-

ceding year, though the Spartans now knew that the Athenians would not offer battle. It is clear therefore that Sparta too saw that the only hope was to wear Athens out. Cf. Intr.

p. lxx. καθεζόμενοι—c. 18, l.

47, 3, 'H voros-'the famous plague.' The account (c. 47-54) falls into three parts, (i) its origin (47, 48), (ii) symptoms and effects on sufferers (49, 50), (iii) effects on morality (51, etc.). This description has been imitated by many writers, as Lucretius vi. 1138-1251 who is in turn imitated by Vergil, Georg. 111. 478 and Ovid, Met. VII. 523), Procopius, Persica II, 22, who describes the plague at Constantinople in Justinian's reign, A.D. 542, and John Cantacuzene, Emperor of the Eastern Empire, who described very poorly the great plague of 1347 with which the plague of Florence described by Boccaccio and the 'Black Death' in England are connected. Superstitious horror, followed by demoralisation, is common to all great plagues. πρώτον ήρξατο—cf. c. 36, l, 48, l. γενέσθαι—the phrase occurs also I. 103 το μίσος ήρξατο γενέσθαι. c. 68, 2, III. 18 ο χειμών ήρχετο γίγνεσθαι, Isocr. 15, 82 ήρχετο το γένος το των ανθρώπων γίγνεσθαι, Andoc. 2, 9 πρχετο γίγνεσθαι δυσδαιμονέστερος. The tense of γίγνομαι must be the same as that of άρχομαι; yet ήρξατο πράσσειν is good Greek, though ήρχετο πράξαι is not (the reason is that γίγνομαι is inceptive, while πράσσω is not, so that πρέατο γίγνεσθαι would be a contradiction in terms; thus πρέατο γιγνώσκειν would not do). λεγόμενον -as though νόσημα had preceded. έγκατασκήψαι -Soph. O. T. 27 έν δ' ο πυρφόρος θεός σκήψας έλαύνει, λοιμός έχθιστος πάλιν. περί-circa: c. 7, 3. ούτως-with γενέσθαι. εμνημονεύετο—anacoluthon, as λεγόμενον μέν preceded. (Observe that this is not a solecism.) Cf. c. 65, 11.

such as νικώμαι, βλάπτομαι, διαφθείρομαι, ἀναγκάζομαι, ἡττώμαι, πείθομαι (Isaeus only has πείθομαι and διαφθείρομαι, Lysias only ἀναγκάζομαι, ἐπαίρομαι, διάκειμαι) and the things so used must be such as can be easily personified, such as (1) natural phenomena, as χειμών, σεισμός, ἀπλοια, (2) external circumstances, as κίνδυνος, συμφορά, πληγαί, δεσμοί, κέρδος, χρήματα, νόμος, (3) emotions, as ἡδονή, φθόνος, (4) words which imply a person, as λόγοι, πράγματα, δύναμις, when the person is often inserted (as in ὑπὸ τῆς τοῦ ἡπορος δενότητος), and all the topics of rhetoric as ὑπὸ τῶν εἰκότων, ὑπὸ τοῦ δικαίου. The construction is optional in these cases, as the following examples show: Ατίστορη. Αν. 1438 πάντες τοῦς λόγοις ἀναπτεροῦνται, ἰδ. 1447 ὑπὸ λόγων ἐπαίρεται; Isoer. 5, 40 τὰς πόλεις ὡμαλισμένας ὑπὸ τῶν συμφορῶν, 6, 65 ὡμαλισμένοι ταῖς συμφοραῖς.

- 48, l. "Ηρξατο—sc. τὸ κακόν. ὑπὲρ—beyond, i.e. further inland, 'south of.' So the plague in Justinian's reign was said to have come from Ethiopia and Egypt: the 'Black Death' was traced to the Levant.

 τὴν πολλήν—limiting apposition.
- 48, 2. Έν τφ Πειραιει—it was imported, as in the case of the plague under Justinian. φάρμακα—so in Germany and England in 1349 the Jews were supposed to have poisoned the wells. The plague had broken out a few days after the Peloponnesians invaded Attica. φρέατα—'cisterns,' for rainwater. κρῆναι—see c. 15, 5. οὐπω—probably the astronomer Meton suggested them in 414 B.c.
- 48, 3. 'Aφ' δτου—cf. 49, 2, 62, 4, 68, 2. Contrast the phrase έξ ὅτου = 'since which time.' εἰκὸς ῆμω-c. 10, 1. τὰς αἰτίας κ.τ.λ. = τὰς αἰτίας τοσαύτης μεταβολῆς, ἄστωας νομίζει ἰκανὰς εἶναι. In the adscript, δύναμν σχεῦν was meant to explain ἰκανὰς εἶναι, ές τὸ μεταστῆσαι to explain μεταβολῆς. (Το the list of those who bracket here, which is given in the not. crit., add Hampke, Studien, p. 16). ἀφ' ὧν ... σκοπῶν—ταλε ταῦτα below with ἀφ' ὧν, = the symptoms, by which it might be recognised in future. Cf. I. 21, 2 ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι, III. 38, 4 ἀπὸ τῶν εδ εἰπόντων σκοποῦντες. ἄν—belongs to ἔχοι, cf. c. 41, 1.
- 49, 1. "Ετος—Intr. p. xlii. ὁμολογεῖτο ἐκ πάντων—the other places in Thuc. in which ἐκ = ὑπὸ are I. 20, 2; III. 69, 1; v. 104; vI. 36, 2. The use is not found in Aristoph., and there are but very faint and doubtful traces of it in the orators. This use is Ionic, but occurs now and then in Attic (though Shil. denies the use altogether). ὑμολογοῦμαι often has παρὰ instead of ὑπὸ (Andoc. 1, 140; Lysias, 30, 12; Isaeus, 1, 38 and 42; 2, 16 and 40; 4, 15; 11, 10; Demosth. 34, 5; Dinarch. 1, 53 and 90; 3, 8), in Demosth. 29, 20 ὑμολογεῶνθω

has πρός; in Isaeus 5, 17 we have à ὑμολογήθη ἡμῶν: so Plat Phaedo, p. 106 c. προέκαμνε—νίz. before the plague established itself. Contrast the opt. and imperf. in c. 51, l, where Thuc. uses the indef. form because he speaks of a long period of time, whereas here he refers to a definite moment, νίz. just before the plague broke out. ἀπεκρίθη—'determined in this,' i.e. 'the symptoms eventually assumed the character of the disease.' All who were ailing before were attacked.

- 49, 2. Τοὺς δ' άλλους—when once an epidemic has established itself, it shows itself 'suddenly and without ostensible cause' (Collier). These words must not be so pressed as to admit of no exceptions whatever; exceptions are mentioned in c. 51, l. πρῶτον μὲν—first stage; intense heat in head, inflammation in eyes, bleeding from throat and tongue, fetid breath, and, after these symptoms, sneezing and hoarseness. ἄτοπον—cf. c. 51, l, 'unnatural.' ἡΦίει—both ἀφίει and ἡφίει are Attic. φάρυγξ—see not. crit.: ancient grammarians were not agreed on the orthography. Herodian says φάρυξ, Hesych. φάρυγξ.
- 49, 3. 'Et avrav-after the symptoms just described. See c. 4, 2. πταρμός κ.τ.λ.—due to inflammation of the mucous membrane. και έν οὐ πολλώ—second stage: the disease attacks the chest, the consequence of the passage of the morbid action along the membrane that lines the respiratory organ being violent coughing. For έν οὐ πολλφ contrast c. 41, 3. πόνος—'the disorder.' οπότε—third stage: the disease, on reaching the stomach, caused vomiting and great distress, and, in most cases, ineffectual retching; then the skin turned livid, and broke out in vesicles which degenerated into ulcers. Then came the crisis. καρδίαν—'stomach.' στηρίξειεν—intrans., a medical use. ἀποκαθάρσεις—'vomits of bile.' Sour -evidently referring to different terms used to denote the various colours that bile has in different diseases, or stages of a disease; e.g. in cholera, the bile is first dark brown, then light green. Probably, as Grote says, Thuc. was acquainted with medical terms. ὑπὸ ἰατρῶν ἀνομασμέναι—though the subject is non-personal, yet, if it be a nom. or fem. noun, it is not uncommon to find the agent with the perf. pass. expressed by ὑπό, instead of by the regular dat. : see on c. 29, 3. ταλαιπωρίας - 'distress' (tenesmus): a medical term.
- 49, 4. Λύγξ—rendered 'retching,' but Collier says it should be 'hiccough,' because the hiccough is an important symptom of deadly maladies, especially of those which affect the membrane of parts within the chest. But (1) this leaves κενή unexplained, (2) the disease described is now unknown. ἐνδιδοῦνα—'producing,' the same use of ἐν as in ἐμποιῶ, ἐντίθημι. μετὰ.

ταθτα—after the previous symptoms (see third stage). ϕ ήσαντα—with μετὰ ταθτα. Cf. c. 2, 1. $\lambda \omega \phi \hat{q}^{\cdot}$ παύεται Hesych., cf. Plat. Phaedrus, 251 c $\lambda \omega \phi \hat{q}^{\cdot}$ τῆς δόθνης (Collier takes this with $\sigma \pi \sigma \sigma \mu \phi \nu$, as do some edd., but this would require $\lambda \omega \phi \hat{\omega} \nu \tau \alpha$ to match ένδιδοθνα).

49, 5. Το μεν εξωθεν-adverbial, εξωθεν being for εξω. Cf. c. 13, 7. ἀπτομένφ—with θερμὸν ἦν, 'to the touch.' σῶμα
—for absence of art. cf. 8 below. χλωρόν—'pale.' φλύκταιναι—transparent vesicles, little blains which degenerate τὰ δὲ ἐντὸς—the ἀκμὴ of the disease is now reached. It came in the third stage, and was marked by internal fever, intolerable thirst, and sleeplessness: yet the body was scarcely weakened by its suffering. μήτεanswered by ήδιστά τε. τὰς ἐπιβολὰς—for the order, cf. 18, l. μηδ'—not connected with μητε, but only joins έπιβολάς to άλλο τι ή and with it = nec nisi; cf. c. 16, 2. γυμνοι—the nom. is justified by τὰ ἐντός, part of themselves. With γυμνοί supply όντες. Cf. c. 45, 1 δρώ μέγαν τον άγώνα. So with τυγχάνω c. 87, 5, φαίνεσθαι c. 39, 4. In the two cases in which Thuc. uses διατελώ with adj., he omits ων (I. 34; VI. 89); contrast VII. 38 παρασκευαζόμενοι διετέλεσαν. ήδιστα αν-i.e. ήδιστ' αν ξοριπτον, lit. 'so as to have thrown themselves (had they been allowed).' The infin. with a is not common with ωστε. M. T. 211, 592. και πολλοι-'and in fact.' Cf. c. 2, 4. $\ell \delta \rho \alpha \sigma \alpha \nu$ —cf. c. 11, 8. Here $= \sigma \phi \hat{\alpha} \hat{s} \quad \alpha \dot{\nu} \tau \sigma \dot{\nu} \hat{s} \quad \ell \rho \rho \iota \psi \alpha \nu$. $\tau \hat{\eta} \quad \delta \iota \psi \eta \quad \dot{\alpha} \pi \alpha \iota \sigma \tau \psi$ —the adj., being pred., is emphatic, as always; 'which was unceasing.' (There are not many examples quite like this in Thuc.: Ι. 49 ένέπρησαν τὰς σκηνὰς έρήμους, c. 13, 5 τὰ χρήματα οὐκ όλίγα, IV. 122 τη Ισχύι άνωφελεί πιστεύοντες, and VII. 70, 6). τὸ πλέον καὶ έλασσον—the art, omitted with έλασσον, though the two things are mutually exclusive, as in I, 10 τας μεγίστας καὶ ἐλαχίστας. ἡ ἀπορία τοῦ μἡ—the infin. after a noun, as in c. **60**, 7 αἰτίαν τοῦ ἀδικεῖν. The μὴ is added because the whole result is neg., as often. Plat. Αροί. p. 38 p ἀπορία...τοῦ μη έθέλειν, 'the neg. being added as after other neg. or prohibitive words' (Shil.). Andoc. 2, 12 κίνδυνος περί τοῦ μηδέ αὐτούς σωθηναι, 'a risk lest not even they should be saved.' See also c. 62, 3: ΙΙΙ. 75, 4 ή τοῦ μη ξυμπλείν ἀπιστία.

49, 6. Έπέκειτο—instabat; cf. c. 59, l. δσονπέρ καί—like ὥσπερ καί, the καί merely making the two things parallel. ἀκμάζοι—iterative, in a rel. clause. Cf. vii. 70, 5 δσον χρόνον προσφέροιτο ναῦς. Μ. Τ. 521. ὥστε—the result is in the partic. ἐτι ἔχοντές, not in διεφθείροντο: this inversion of partic. and verb is very common. οι πλέιστοι—belongs only to διεφθείροντο, a new subject ol πολλοί (most of the minority who did not die on the 7th or 9th day) being inserted

- in the next clause. καὶ ἐβδομαῖοι—the main emphasis is on this, the second member, as constantly in Greek. ὑπὸ τοῦ καύματος—c. 47, 4. τι δυνάμως—cf. 1. 5, 1 τι καὶ δόξης, III. 44, 2 ἐχοντάς τι ξυγγνώμης. διαφύγοιω—'pulled through.' ὑπικατιόντος—fourth stage, only reached by comparatively few, marked by ulceration of the bowels, after the internal fever had abated; then followed violent dysentery, leaving the patient so weak that he generally died. ἀπαφθείροντο—poetical word. See not. crit.
- 49, 7. Έν τῆ κεφαλῆ π. ίδρυθὲν—Kr. thinks this an adscript, and is followed by F. Müller. τῶν γε κ. λ. —effects seen in the convalescent: 'a seizure of the extremities remained as a mark (of the disease)'. ἀνταρψις—for ἐπίσκηψις. Elsewhere ἀ. = an objection to an argument, as Plat. Phaedo p. 87 λ. [αὐτοῦ]—if the conjecture αὐτὸ = τὸ περιγενέσθαι, it clearly involves a contradiction, since Thuc. is giving the signs of the disease before the recovery, but it might stand in the sense of τὸ κακών. ἐπεσήμαινε—absolute, cf. c. 8, 3, 43, 3. Cf. Eur. Hec. 1215.
- 49, 8. 'Es alδοΐα—art. omitted, as often with parts of the body. παραυτίκα ἀναστάντας—'immediately on their recovery.' The loss of memory was temporary. aor., giving the result of the imperf. ελάμβανε.
- 50, l. Κρεῖσσον λόγου—cf. c. 41, 3, but here = 'not to be described.' χαλεπωτέρως—see ἐνδεεστέρως 35, 2. ἢ κατὰ—quam pro. ἐδήλωσε ... δν—cf. v. 9 δείξω οὐ παραινέσαι οἰδις τε δν. For the sor. cf. c. 51, 5. ἄπτεται—cf. c. 48, 2. ἀτάφων—see c. 52.
- 50, 2. Τεκμήριον δέ—see c. 15, 4: only here without γὰρ following. ἀλλως—'at all,' after περί τοιοῦτον. περί τοιοῦτον—'ε. περί τὰ σώματα. αίσθησιν παρείχον—'gave an opportunity of observing the effect' (on animals). ἀποβαίνοντος—cf. c. 87, 3 ἀποβάντι, the imperf. being used here of the repeated result. In c. 11, 9 the plur. was used, pres. partic. of the result as it will affect each man.
- 51, l. Παραλιπόντι—as ἀπτομένω 49, 5, ὑπερβάντι 96, l. ἀτοπίας—'omitting many peculiarities,' πολλὰ ἀτοπίας being like μέγα Ισχίος 97, 4, and the common expressions εἰς τοσοῦτο, εἰς τοῦτο with gen., as Demosth. 21, 62 εἰς τοσοῦτ ἀναιδείας ἀφίκετο. Cf. c. 17, 4. διαφερόντως—lit. differently to one as compared with another, i.e. peculiarities 'which marked individual cases.' πρὸς 'compared with,' as in 62, 3, ἐπὶ πᾶν—cf. ἐπὶ μέγα 76, 4, ἐπὶ πλεῦστον 34, 8, 35, 3; translate with τὴν ἰδέαν, 'its general nature.' ἐπὶ is local. Ιδέαν—contrast the meaning in c. 19, l. παρελύπει—παρα-denotes simultaneous action or intrusion on something more important.

- Cf. Plat. Phaedo 65 c λογίζεται κάλλιστα ὅταν αὐτὴν τούτων μηδὲν παραλυπῆ. Cf. παρενοχλεῖν. κατ' ἐκεῖνον—i.e. throughout the time that the plague lasted. γένοιτο—contrast the mood in 49, 1: here the general form is required by the sense. Cf. 49, 6.
- 51, 2. 'Αμελεία—causal, some might have been saved had they been treated. Θεραπευόμενοι—'in spite of' etc. Εν τε οὐδὲ εν—a very strong neg., for which cf. Demosth. 23, 70 εν οὐδὲ 'ν—α very strong neg., for which cf. Demosth. 23, 70 εν οὐδὲ 'ότιοῦν τούτων, and for οὐδὲν resolved, Andoc. 1, 29 οὐτε μεῖζον οὐτ' ελαττον οὐδὲ εν. ὡς εἰπεῖν—qualifies the universal statement. Shil. remarks that Thuc. never writes ὡς επος εἰπεῖν. ὅ τι χρῆν προσφέροντας—i.e. ὅ τι χρῆν προσφέροντας ωφελεῖν. Τhe partic. really belongs to χρῆν. This irregularity is found also with δεῖ. Kr. Gr. Gr. 56, 10, 5. προσφέροντας—a medical term, to interfere with the course of a malady, etc., by any means. Cf. Plat. Phaedo 63 D δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ. τοῦτο—c. 53, 3 ὅ τι ἢδη ἡδὲ ... τοῦτο κ.τ.λ., 64, 6. This 'epanaleptic' οῦτος is commonest after relative clauses, as Isaeus, 1, 28 Κλεώνυμος δς ἡν ἡμῖν οἰκειότατος ... οῦτος κ.τ.λ., but at any rate in colloquial Attic it was freely used even when no rel. preceded.
- **61**, 3. 'Ισχύος πέρι—cf. c. **62**, 1, 'as regards physical strength or weakness,' i.e. 'whether strong or weak.' ξυνή-ρει—subject αθτδ = τδ νδσημα.
- 51, 4. Δεινότατον—pred. to (a) ἀθυμία, (b) ὅτι ... ἔθνησκον. πολλῷ μᾶλλον—sc. ἡ διεφθείροντο ὑπὸ τοῦ κακοῦ, because the worst possible thing to do in illness is to lose hope: they abandoned themselves to despair and really threw their lives away, instead of resisting. ἀφ' ἐτέρου θ.— ἀπὸ τοῦ ἔτερον θεραπεῦσαι. ἀναπιμπλάμενοι—the technical word for taking infection. Cf. Plat. Phaedo, p. 67 λ μὴ ἀναπιμπλώμεθα τῆς τούτου φύσεως. So ἀναπλέως, infected, ib. p. 83 D. τοῦτο—i.e. the contagion, because (a) the fear of catching the disease caused neglect of the sick, (b) while those who attended the sick caught it.
- 51, 5. Μη θέλοιεν—according to the Mss., which are quite worthless in such a case, the orators said μη θέλειν and μη εθέλειν indiscriminately. Shil. prints 'θέλοιεν here; so some other edd. after μη. It is probable that εθέλω is, after all, the invariable prose form. (See Rutherford, New Phrym. p. 416, Meisterhans, p. 142.) απώλλυντο ... εκενώθησαν—the complexive aor. again gives the result of the verb in imperf. Cf. c. 50, 1. του θεραπεύσοντος—cf. Aesch. Prom. V. 27 δ λωφήσων γάρ εὐ πέφυκέ πω. The art. refers to no person in particular. Kr. Gr. Gr. 50, 4, 3. The fut. partic. with art. is not common. M. T. 826. αρετής— φίλανθρωντίας. Cf.

- c. 40, 4. alσχύνη—cf. c. 43, 1. δλοφύρσεις—the complorationes over those who died: friends had to go because relatives actually wearied even of performing the proper offices for the dead. The και before δλοφύρσεις shows that having already neglected to attend to their sick, they also took no notice of them when they died.

 34, 2. The imperf. is used of the constant deaths, as ἀπώλλυντο etc. above.

 Εξκαμνον—'wearied of,' so ἀποκάμνειν occasionally.

 5πδ ... νικώμενοι—c. 47, 4.
- 51, 6. Έπὶ πλέον—c. 35, 3. Thuc. uses this expression about a dozen times in this sense (μᾶλλον). πονούμενον—cf. c. 49, 3. ἐν τῷ θαρσαλέῳ εἶναι—cf. c. 60 ἐν ἴοψ (εἶναι), ΠΙ. 22, 6 ἐν ἀπόρῳ εἶναι, and many others. κούφης—'vain,' because ἀν διαφθαρῆναι implies 'if they fell ill with any other disease.' They fancied that they could only die of old age. ἐπ' ἄλλον ... διαφθαρῆναι—see on c. 47, 4.
- 52, l. Έπίεσε ... ἡ ξυγκομιδή—the inversion makes both amphatic. ἡ ξυγκομιδή ἐκ πῶν ἀ.—for the art. not repeated before the prep., cf. c. 18, 3, 38, l. (a) The noun or adj. must be connected with a verb which takes the construction is a with it (κομίζομαι ἐκ τῶν ἀ.) to admit of this inversion of the order, (b) if the words which are inverted precede (see on c. 7, 2), the object is to produce an antithesis; but if, as more commonly, they follow the noun or adj., it is merely for the sake of convenience.

 ούχ ἡσσον— = μᾶλλον.
- 52, 2. Καλύβαις—Aristoph. (see c. 17, 1) says έν ταῖς πιθάκναισι καὶ γυπαρίοις καὶ πυργιδίοις. ὅρα έτους—Suidas gives ὥρα έτους τὸ ἔαρ καὶ τὸ θέρος, and rightly takes ώρα to denote the best time, as we use 'the season.' ούδενὶ κόσμφ—it may be judged from tragedy how important the Greeks thought it to make a graceful exit from the world. ἀλλὰ καὶ—expresses οὐδενὶ κόσμφ in a positive form. [ἀποθνήσκοντες]—a gloss on ἡμιθνῆτες. (It is not possible to take this as imperf. partic., like ἀπογιγνομένων in 51, 5, since not νεκροὶ ἀποθνήσκοντες, but νεκροὶ ἀποθνησκόντων would be necessary; for νεκροὶ ἀπόθανεν could not be right.) καλινδούμενοι—καλινδούμαι is figurative in meaning) (κυλίνδομαι is literal.
- **52**, 3. Έναποθνησκόντων—gen. abs. 'men dying there.' ξχοντες— $= \epsilon l \delta \delta \tau \epsilon$ ς. δ τι—cf. Eur. Or. 418 δουλεύομεν θεοῖς, δ τι ποτ' $\epsilon l \delta \tau \nu$ ο θεοί. $\epsilon \mu \nu$ καὶ $\delta \sigma l \nu \nu$ —cf. Isocr. 7, $66 \tau \eta \nu$ δημοκρατίαν κοσμήσασαν την πόλιν καὶ τοῖς $\epsilon \nu$ εροῖς καὶ τοῖς δοίοις, and **53**, 4 θεῶν φόβος η ἀνθρώπων νόμος.
- 52, 4. Θήκας—for ταφάς, 'modes of burial.' This meaning is sufficiently proved by Sta., who quotes Plat. Rep. 427 B. ἐπιτηδιίων—neut., whatever was required for the burning and

burial. ἐπὶ πυρὰs—governed both by ἐπιθέντες and ἐπιβαλόντες. For ἐπὶ πυρὰς ... ἐπιθέντες ... ὑφῆπτον, see c. 13, 2. δν φέροιεν— $M.\ T.\ 522$.

- 53, l. Πρῶτον ἦρξε—cf. c. 36, l. καl—besides those instances of ἀνομία just mentioned. ἐπὶ πλέον—cf. c. 51, l, 'to a greater extent' (than ever before), since the αἰσχύνη which followed the breach of the ἄγραφοι νόμοι (c. 37, 3) was no longer felt. ἀνομίας—governed by ἦρξε. ἀπεκρύπτετο μὴ—c. 49, 5. καθ' ἦδονὴν—as 37, 2, but with a bad sense. ἀγχίστροφον—Ionic word, not found elsewhere in Attic prose. μεταβολὴν—43, 5. ὁρῶντες—plur., though τις precedes, as after ἔκαστος, ἔπερος, πᾶς, οὐδείς. τῶν τ'—the τε is answered by καὶ before οὐδέν, and each pair is introduced by a single τῶν, since εὐδαιμόνων ... θνησκόντων apply to one set of persons, κεκτημένων ... ἐχόντων to another set.
- 53, 2. Έπαυρέσεις—Ionic for ἀπολαύσεις, which Thuc. also uses, c. 38, 42. It was revived by late writers from Aristotle onwards: Andocides uses it once. πρὸς τὸ τερπνὸν—cf. c. 65, 8 πρὸς ἡδονήν τι λέγειν. ἐπαύρεσις is the advantage, gain, or good to be got out of any act: generally it is neither immediately realised, nor does it take the form of mere sensual enjoyment; but now honourable ambition and forethought no longer prompted action.
- **53**, 3. Το μέν προταλαιπωρείν—the art. and inf. depend, as accus. of respect, on $\pi \rho b \theta \nu \mu o s \hat{\eta} \nu$. The purpose of the art. is to contrast the two clauses introduced by $\mu \dot{\epsilon} \nu$... $\delta \dot{\epsilon}$, since below δ τι δὲ ἤδη ἡδὺ = τὸ δὲ ἤδη ἡδύ. Cf. c. 87, 5, VI. 17 τὸ μὲν ἐς τὴν γην έσβάλλειν, ίκανοί είσι, τφ δε ναυτικώ ούκ αν δύναιντο βλάπτειν. τω δόξαντι καλώ-' for the sake of what seemed honourable': cf. VIII. 63 οὐκέτι ἄλλοις ή σφίσιν αὐτοῖς ταλαιπωροῦντας. τῶ δόξαντι καλῶ differs from τῶ καλῶ in that the former denotes that no man had the will to strive after that which he himself conceived to be good; much less would he trouble himself about Good as a principle. One reflected, τοῦτό μοι δοκεῖ καλὸν είναι, άλλα πρίν έπ' αὐτο έλθεῖν διαφθαρήσομαι. (There is probably no reference here to good as universally admitted, as some have supposed: δόξαν applies to individual cases.) voultwy—the partic, again appended somewhat freely to the preceding clause. Cf. 1 above and 4 below. Here not οὐδείς but εκαστος must be supplied: somewhat similar is VI. 27 τους δράσαντας ήδει οὐδείς, άλλά ... έζητοῦντο καὶ προσέτι έψηφίσαντο (80. οί 'Αθηναίοι); IV. 59 οὐδείς ... ήν (sc. τις) οίηται τι πλέον σχήσειν, ἀποτρέπεται, VI. 84 ὑπολάβη μηδεὶς ώς οὐδὲν προσήκον ὑμῶν κηδόμεθα, γνούς ότι κ.τ.λ. ήδη τε ήδύ καλ-τε ... καl = sive ... sive, the first clause answering to σώματα, the second to γρήματα in 2 above. πανταχόθεν τὸ ές αὐτὸ κερδαλίον- = (δ τε)

πανταχόθεν ès τὸ ἡδη ἡδὸ κερδαλέον ἡρ, 'or contributed to the pleasure of the moment, regardless of the source from which it was obtained,' i.e. men did not care how disgraceful were the means by which they strove to gratify their immediate desires. The sanctity of oaths and contracts was no longer respected; for the sake of gain fraud and crime became καλὸν καὶ χρήσιμον, and what was gained was immediately squandered. πανταχόθεν—cf. Intr. p. xl.: all means, good or bad, were alike to them. τοῦτο—cf. c. 51, 2. καλὸν—lst Cor. 15, 32 φάγωμεν καὶ πίωμεν αῦρον γὰρ ἀποθνήσκομεν. (Thuc. does not say they really thought these base things καλόν: it was not τὸ δόξαν καλὸν that changed, but τὸ καθεστηκὸς καλόν. The public standard of morality is a very different thing from what each man in his heart thinks moral.)

- 53, 4. Τὸ μὰν-' on the one hand,' answered by δέ, instead of 70 dé. Kolvovres-anacoluthon, as though the preceding clause had been pass. = υπ' οὐδενός νόμου ἀπείργοντο. Such a slight irregularity is not uncommon in Thuc, and tragedy, as Eur. Hec. 971 αίδώς μ' έχει ... τυγχάνουσα. Cf. III. 36 έδοξεν αὐτοῖς ... ἐπικαλοῦντες. (Shil. quotes IV. 108, as a 'still bolder anacoluthon.' But the cases are almost certainly wrong there. As είωθότες κ.τ.λ. is clearly general, prob. the gen. abs. should be read.) έν όμοίω—cf. c. 49, 5, 61 έν ίσω δικαιούν, 60 έν ίσω (έστί). και μή-ες. σέβειν. Απίζων-cf. c. 11, 6; had a plur. been nearer and ovoseis not so near, Thuc. would have written ελπίζοντες, as VII. 28, 3. μέχρι τοῦ—so v. 73, 4. βιοὺς ἀν—the ἀν belongs also to ἀντιδοῦναι, = βιῶναι ἀν καὶ άντιδοθναι. τιμωρίαν-with των άμαρτημάτων. The art. and ἀντιδοῦναι shows that they sinned well knowing that retribution awaited them if they lived. With the general description, cf. St. Matthew, xxiv. 12, where Christ speaks of the destruction of Jerusalem, διά τὸ πληθυνθήναι την ἀνομίαν ψυγήσεται ή ἀγαπή τῶν πολλῶν. πολὺ δὲ sc. νομίζοντες, and for the interchange of words of saying and thinking which have to be supplied from the context, cf. c. 13. κατεληφισμένην - sc. τιμωρίαν, i.e. v600v. fr ... elvat-cf. c. 13, 5, 24, 2, 102, 5. elkos -c. 10, 1.
- 54, 1. Τοιούτφ μὲν—the description is now concluded, the following particulars being added as an afterthought (a) to illustrate the superstition rife at the time, (b) to indicate the locale of the plague. περιπεσόντες—cf. c. 59, 2. and the phrase, συμφορά περιπεσεῦν, constantly occurring in the orators.
- 54, 2. Έν— 'during,' though κακὰν is not temporal. Cf. c. 63, l. οἶα εἰκός—cf. c. 5, 4, and ώς εἰκός VIII. 2, 3. Επους—'verse,' 41, 4. οἶ πρεσβύτεροι—limiting apposition. Cf. 4, 2, 11, 1, 16, 1, 21, 3. ἄδεσθαι—c. 8, 2, 21, 3. ἤξει

- common in prophecies, Eur. Sup. 1222 πικροί γὰρ αὐτοῖς ήξετ ἐκτεθραμμένοι \mid σκύμνοι λεόντων. St. Matt. xxiv. 14 τότε ήξει τὸ τέλος. πόλεμος και λοιμὸς—there is intentional παρομοίωσις here, as often in oracles. The change of λιμὸς to λοιμὸς would be suggested by H. 1, 61 εἰ δὴ ὀμοῦ πόλεμός τε δαμᾶ και λοιμὸς ᾿Αχαιούς, and Hesiod, W. and D. 242 μέγ' ἐπήγαγε πῆμα Κρονίων \mid λιμὸν ὀμοῦ καὶ λοιμόν.
- 54, 3. 'Ωνομάσθαι—' that famine, and not pestilence had been the original word.' (This translation is imperfect because it introduces a comparatively modern association.) ὑπὸ τῶν παλαῶν—might have been dat. ἐπὶ τοῦ παρόντος—cf. ἐπὶ τοῦ παρόντος—cf. ἐπὶ τοῦ παρόντος αδ6, 4. The gen. is more distinctly temporal e 'at the moment.' πρὸς δι ἔπασχον—cf. vi. 34 τῶν ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αὶ γνῶμαι ἴστανται. μνήμην ἐποιοῦντο—act. of μνήμη ἐγένετο in 4 below, and = ἀνεμνήσθησαν in 2. δέ γε—these particles always cap a previous statement, whether made by the speaker himself or an opponent. They are sometimes separated. καταλάβη—c. 18, 2.
- **54**, 4. "Οτε—see c. **21**, l. τὸν θεόν—as Apollo was both healer and destroyer, they thought that the god was helping the enemy by sending the plague. Cf. the opening of \bar{R} . 1, and O. T. first chorus.
- 54, 5. Περὶ μὲν οὖν—Thuc. leaves this doubtful, without expressing his own opinions: then he goes on with the facts, δὲ being equivalent to δ' οὖν. 'As concerns ..., they thought that what was happening corresponded to it.' ὅ τι ὅ. καὶ ἐπεῖν— ε ὅ τι καὶ ἀ. εἰπεῖν. ταῦτα μὲν—ἐστι is regularly omitted in this phrase, as in sed hace hactenus. Cf. iv. 41, 4; vii. 87, 6.
- 55, l. Τὸ πεδίον—the Attic plain, as c. 20, l. This resumes from c. 47. παρῆλθον—after ravaging the plain (contrast c. 19), and reaching the north-east parts of it that lie between Mt. Parnes and Pentelicon (Brilessus), they worked their way down the south-east coast district of Attica. Πάραλον— = the part of Attica stretching south of Mt. Hymettus and Brauron right down to C. Sunium. Λαυρείου—the mines here, which were an important source of revenue to Athens (Aesch. Persae, 237 ἀργύρου πηγή τις αὐτοῖς ἐστι, θησαυρὸς χθονός), were farmed out on hereditary leases. See Kennedy's Demosth., Intr. to the speech against Pantaenetus. [οῦ κ.τ.λ.]—Intr. p. xxxix. ἡ πρὸς Π. ὁρῷ—partem quae spectat ad P. Cf. c. 93, 4. ἔπευτα δὲ—c. 4, 2. The addition of δὲ emphasizes the antithesis.
- 55, 2. Kal τότε—with ων. Pericles had entered on a fresh year of office in Hecatombaeon 430 (Intr. p. lxv.) since the last mention of him as Strategus. περί του μή—c. 22, 1.

- 56, l. "Ετι δ' κ.τ.λ.—cf. c. 13, init. τη Π.—the dat. depends on ἐπίπλουν. ἐτοῖμα—cf. c. 3, 4.
- 56, 2. Έπι τῶν—see c. 30, 2. ἐππαγωγοῖς—this is the first occasion on which the Athenians used transports. (The Persians used them, Herod. vi. 48.) They were triremes (IV. 42; vi. 43); in 424 they were sufficiently novel to provide Aristoph. with a joke, Eq. 599. It was very important to have cavalry in the plundering expeditions, in order to be able to penetrate as far inland as possible. Χῖοι καὶ Λ.—cf. c. 9, 4. ναυσίν—the dat. of accompaniment, only used in naval and military phrases.
- 56, 3. "Oτε—the imperf., as usual, after δτε, denoting that the act described in the principal clause occurs at the same time as that described in the temporal clause. Cf. on c. 21, 1, and c. 99, 6. τῆς ἀττικῆς—for the order, cf. c. 16, 1, and contrast 4 below, where the emphasis is on Ἐπίδαυρον, whereas here the point is that the Peloponnesians were still in Attica, cf. 6 below.
- 56, 4. Έπίδαυρον—the most important place yet attacked by the Athenians; it would have been valuable to them, as it lay on the road to Argos, which was then neutral (c. 9, 2) and might possibly join them if they obtained possession of so considerable a state: and other towns, as Troezen and Hermione might have fallen into their hands. trouv-it is not clear why Pericles ravaged the country before attacking Epidaurus: probably he had planned a stratagem to seize the place with a small force while the main body was scattered about and was keeping the troops that guarded the town (only a third of the whole force of Epidaurus, c. 47, 2) ές έλπίδα ήλθον—the phrases έλπίς έστι, έν έλπίδι είναι, έλπίδα έχειν have the simple infin. aor. in most cases, as c. 80, 1; but in c. 85, 4 ελπίδος οθσης has the fut. infin., and in **102**, 3 έλπὶς has δυ παθεῖυ; while in 1. **144**, 1 we have ελπίδα τοῦ περιέσεσθαι. Cf. on c. **13**, 9. οὐ μέντοι—this failure is probably due to a rally of the inhabitants similar to that of the Plataeans, c. 3. προεχώρησε—impersonal ; cf. I. 109 ώς αὐτῷ οὐ προυχώρει ; III. 18 ἐπειδὴ οὐ προυχώρει ή προσεδέγοντο : al.
- 56, 5. Έκ τῆς Έ.—the attack on Epidaurus was the greatest enterprise of Athens before 427. 'Αλιάδα—the country round Halice, an unimportant town on the south-east coast of Argolis. 'Ερμιονίδα—Hermione had a territory of some extent on the coast of the Gulf of Hermione.
- 56, 6. Hoavias—on north-east coast of Laconia. It suffered severely from the war, and is a proof how effective the method

of Pericles was. Intr. p. lxx. Aristoph. Pax, 242 lù Πρασιαλ τρισάθλαι και πεντάκις. οὐκέτι—nothing is said of the route taken by the Peloponnesians after they left Laurium. κατέλαβον—always takes pres. or perf. part.: IV. 129, 1 (pres.), I. 59, 1 (perf.).

- 57, 1. "Οσον χρόνον—this has to be supplied with και οι 'A., i.e. the sense is not that the plague raged during the simultaneous ravaging in Attica and in Peloponnese, but 'both while the Peloponnesians were in Attica, and while the A. were away on the expedition.' ἔν τε τῆ στρατία—the order is chiastic: $\tau \hat{\eta} \gamma \hat{\eta} - \nu \epsilon \hat{\omega} \nu - \sigma \tau \rho \alpha \tau (\alpha - \pi \delta \lambda \epsilon)$. Thuc, is very fond of the chiasmus. ἐλέχθη—constructed with acc. and infin. regularly (a) when it is used in the sense of ferunt, fertur; cf. c. 20, 1, 47, 3, 77, 6, 93, 4, 98, 3, 102, 5; I. 69; V. 74, Plat. Phaedo, p. 110 c λέγεται εΐναι τοιαύτη ή γη, in a myth. It is then oftener in the pass.: the act. occurs e.g. I. 9, 2, 138, 4. If however Thuc. wants to imply that he disbelieves the report, he uses ώs, as in c. 48 έλέχθη ώς ἐσβεβλήκοιεν. (He always inserts some qualification when he is not sure of the truth of what he relates:) (b) when it = κελεύω. It is not often found with accus. and infin. otherwise. See c. 13, 2 and cf. Andoc. 1, 57 είπεῖν κακίαν είναι τὰ γενόμενα. ήσθάvovro-from the smoke of the pyres.
- 57, 2. Τη ἐσβολη̂—see c. 20, 1. ἐνέμειναν—sc. ἐν τη̂ γη̂. Complexive aor., as also ἔτεμον. The shortest period they remained was 15 days, 425 b.c. The ordinary time was about 30 days.
- 58, 1. "Αγνων-Intr. p. lxxv. He had been Strategus in 440 B.C., and was again re-elected in 429, c. 95. He led the colony to Amphipolis in 437 B.C., and was honoured as founder until the death of Brasidas in 422 B.C., when the latter took his place in the regard of the people (v. 11). After the Sicilian disaster, when a very old man, he was elected one of the ten Πρόβουλοι. Κλεόπομπος—c. 26, 1. ξυστρατηγοί -It is not clear whether Thuc. means they were now in office for the official year Hecatombaeon 431 to Hecatombaeon 430, or for the year 430 to 429. Probably it is the former, and they were now nearing the end of their year of office. The expression probably points to the extraordinary position held by Pericles from Hecatombaeon 432 to Hecatombaeon 430. Intr. pp. lxvi., lxxiv. μηχανάs—Intr. p. lxxv. Pericles wanted to reduce Potidaea in order that, in case peace should be concluded with Sparta (c. 59, 2), Athens might retain the town.
- 58, 2. Παρασκευής—with άξίως. ἐπινεμομένη—'spreading among.' Cf. c. 54, δ. ἐπιγίγνομαι is only used of a disaster

which is new. The partie., as well as the verb, governs τους 'A. ἐνταθα δη – following a partie., as in 1. 94, 5, = τότε δη νοσησαι—'fell ill,' ingressive. ἀπὸ—cf. c. 51, 4. ξὺν—un-Attic use. See c. 2, 1. Φορμίων—c. 31, 2, and 2, 1; 1. 64, 2. Only the 3000 hoplites referred to in 1. 61, 4 were at Potidaea when Hagnon went there.

- 58, 3. Kaτλ χώραν μένοντες—so I. 28, 5; III. 22, 6. Isocr. 4, 176; Demosth. 24, 5; Aristoph. Plut. 367, et al. Cf. Horace's certa sede manet.
- 59, l. 'Ω: ... ἐτέτμητο—the plup. has nothing to do with ἡλλοίωντο, (i.e. the meaning is not that the land had been ravaged before the change came over their feelings), but describes the state of the country as it lay ruined before their eyes. The other places in which ώs has the plup. (III. 23, l, 26, 4, 27, l, 69, 2) are similar. Cf. on c. 3, l. ὁ πόλεμος—referring to the other miseries besides the ruin of the trees, crops and buildings, such as the difficulty of living and the burdens of service. ἡλλοίωντο—plup., because the change had come over them before Hagnon's expedition, during Pericles' absence. Intr. p. lxxv.
- 59, 2. Έν αιτία είχον—cf. the following, ἐν ὀργῷ ἔ, c. 18, 5, 21, 3, 65, 3; ἐν ἡδονῷ ἔ, ππ. 9; ἐν ὀρρωδία ἔ, c. 89, 1. This idiom is not found in the orators, but occurs in tragedy. πρέσβεις—Sta. reads πρεσβείας with MT only. Dion. Hal. thinks that Thuc. ought to have given a detailed account of these transactions. The reason he does not do so is that nothing came of them. πανταχόθεν—not local, but = 'utterly.' ἄποροι καθεστῶτες—i.e. εἰς ἀπορίαν κ. c. 81, 8; εἰς τοσαύτην ἀπορίαν ἔλθεῦν Ιsocr. 8, 47; εἰς τοῦτο καταστῆσαι ἀπορίας Demosth. 22, 132; εἰς ἀπορον πεσεῦν Aristoph. Clouds 702.
- 59, 3. Όρῶν ... ποιήσας—see c. 4, 4. πρὸς τὰ π.—c. 22, 1, 64, 6 πρὸς τὰς ξυμφοράς, 83, 3 π. τὴν παροῦσαν δύνε. ἡλπιζε—of bad events, as in i. 1, 1. ξύλλογον—c. 22, 1. Pericles still held his extraordinary power. Intr. p. lxvi., and it was perhaps by virtue of this that he was able to have a special meeting summoned. Cf. c. 13, 1. ἔτι δ'—i.e. he had not yet been suspended from office and brought to trial (ἀποχειροτοιηθείς). Intr. pp. lxxv. fol. will make this clear. ἐστρατήγει—'held office,' implying that he was still αὐτοκράτωρ. He was just completing another year of office, and was Strategus elect for the official year soon to begin. Cf. c. 55, 2. τὸ δυγιζόμενον τῆς γ.—cf. VII. 68 τῆς γ. τὸ δυμούμενον. This neut. partic. as noun abstract presents the idea as an action going on, not as an abstract notion separate

from all associations of time and circumstance. Cf. c. 87, 3. It is frequent in Euripides. πρὸς ... καταστήσαι—the ordinary construction is ές (see 2 above), but τρέπεσθαι has έπί, πρός, ές, and several verbs έπὶ or ές in Thuc. Cf. c. 65, 9. καταστήσαι—sc. τὴν γνώμην. ἔλεξε—the Schol. labels the speech δημηγορία Περικλέους πρὸς ᾿Αθηναίους. The speech was also known in antiquity as ἡ οἰκεία Περικλέους δημηγορία.

- 60, l. Kal ... καl—parataxis ; cf. c. 46, l. προσδεχομένω ... γεγένηται—cf. c. 3, 2. M. T. 900. τὰ τῆς ὀργῆς—' this outburst of wrath,' as τὰ τῆς τύχης ; see on c. 44, 2. ξυνήγαγον—the aor. of momentary action, as continually in tragedy. ὅπως—the subjun. is certainly to be preferred to the fut. indic. here, as this is a pure final clause. M. T. 364 (ὅπως is Thuc.'s favourite final particle, but is rare in other prose authors, except Xen.). εί τι—he does not doubt it, but softens the expression.
- 60, 2. Πλείω—with ὡφελεῖν. This sentence contains a triple antithesis. ὁρθουμένην ... σφαλλομένην—the state is personified. καθ' ἔκαστον—because it is when prosperity has engendered selfishness and oblivion of corporate life that states go to ruin.
- 60, 3. Καλῶς φερόμενος—cf. v. 15, 2, 16, 1; φ. of the course that affairs take. This γνώμη is the premiss of the following enthymeme (see c. 11, 7) 'It is well for the citizens that the state should prosper even if they have to sacrifice themselves: for the citizens must fall with the state, and when the state prospers, the citizens easily overcome their troubles. Therefore the citizens must sacrifice themselves for the state.' Cf. 4 below. τὸ καθ' ἐαυτὸν—cf. c. 11, 3. διαφθειρομένης—there is παρονομασία between this and φερόμενος, also between κακοτυχῶν and εὐτυχούση. πολλῷ μᾶλλον—sc. ἢ ἐν κακοτυχούση.
- 60, 4. 'Οπότε—' since,' so that the verb to be supplied is $\dot{\epsilon}\sigma vl.$ Andoc l, 7 and 89. •• § καστος—cf. VI. 41 •ε τε εκαστος και $\dot{\eta}$ εύμπασα πόλις; VIII. 89 $\dot{\eta}$ γωνίζετο εδε έκαστος. μη—the sentence does not end regularly, the construction being carried on to suit the parenthesis δ νῦν \dot{v} . δρᾶτε. We expect και μη ἀφίεσθαι. Cf. Plat. Phaedrus, 272 d παντάπασι γάρ, δ και και ἀρχάς είπομεν τοῦδε τοῦ λόγου, ὅτι οὐδὲν ἀληθείας μετέχειν δέοι τὸν μέλλοντα ἡπτορικὸν ἔσεσθαι. ταις και ὁλονωκτ. λ.—epexegesis of δρᾶτε. Cf. VI. 11 ὅπερ ... πεπόνθατε διὰ τὸ περιγεγενῆσθαι ... Σικελίας ἐφίεσθε. Shil. notes that Latin idiom expresses the epexegesis of ∫αρίο by ul. και οίκον—cf. Aristoph. Lys. 261 åς ἐβόσκομεν και οίκον, 'at home.' This phrase differs from κατὰ τὴν οίκίαν = 'about the house,' Aristoph. Thesm. 402, and has a wider sense than και οίκαν,

'in private,' Aristoph. Vesp. 1180. To konvon—objective gen. to $\sigma\omega\tau\eta\rho i\alpha s$, but put first for the sake of the emphatic antithesis to $\kappa\alpha\tau'$ olkov. that the charge back on them. the prep. here has an adverbial force. Cf. c. 64, 1. Si' altias $\xi\chi\epsilon\nu$ —cf. c. 59, 2, and 11, 3. This idiom is rare in other Attic prose writers (not found in orators).

- 60, 5. Kaltou—there is no prothesis to this speech (see on c. 36, 4), the reason being that in c. 59. 3, and 65, 1 Thuc. explains the object which Pericles had in the Πίστις, and so had no need to insert it here. quol-the analysis makes the πίστις begin here. But the Schol. who notes on these words παραγραφικόν έν δεινότητι must have taken this to be part of the προοίμιον and thought that the πίστις began with c. 61. (I begin the miorus here with Fr. Muller, against the Schol., Altinger and Leitschel, because the object of Pericles in the πίστις certainly was της έπ' αὐτὸν ὀργής παραλίειν τοὺς 'Αθηναίους. 65, 1. Τὸ παραγραφικὸν comes in the προοίμιον, but Thuc. may have meant the last part of 4 to represent this.) τοιούτω here follows another enthymeme: 'You are unjustly angry with Pericles: for he is able, patriotic, honest and can tell you what is best for you; without all these qualities, a statesman is of little use. Therefore, as Pericles has them all, it is wrong to blame him.' οὐδενὸς ήσσων—this is all purely rhetorical, for no proof is offered of the premiss, which might be disputed. This illustrates excellently Aristotle's remark that, whereas exact truth is the object of the syllogism, probability is the object of the enthymeme. φιλόπολις—to us philanthropy and cosmopolitanism mean far more than citizenship and patriotism; but in antiquity the former were vague abstractions which interested none but philosophers, whereas the latter were realities for which every right-minded man was ready to sacrifice himself. χρημάτων κρείσσων—cf. c. 65, 8. Probably Pericles already knew that Cleon was preparing to charge him with intercepting public money. Intr. p. lxxvi.
- 60, 6. Έν ἴσφ—cf. 53, 4. καl—'as'; so after ἴσσς III. 14, 1; ὁμοῖος VI. 11, 1; VIII. 76, 4. ἐνεθνμήθη—c. 40, 2. οἰκ ἀν ὁμοῖως—meiosis. Cf. for ὁμοῖως, c. 44, 3. οἰκεῖως—like an οἰκεῖος, 'as a loyal citizen,' who regards himself as much bound to the state as to his family. τοῦδε—this I am speaking of, νίε. patriotism. νικώμενος—the reading adopted is far more likely than the MSS. genitive, as the partic. corresponds to γνοῦς and ἔχων. (The gender would be masc., cf. c. 47, 4. So Kr., but recent edd., except Cr., make it neut., with τοῦδε for subj., against which it may

be urged (a) τόδε νικᾶται means 'this view is rejected,' unless τόδε is personified, in which case (b) we should expect χρήμασι also to be personified, and to become ὑπὸ τῶν χ.) τούτου— i.e. χρημάτων, cf. τοῦδε above. ἀπόδοιτο—there are readings πολοῖτο and ἀπόλοιτο in inferior MSS.

- 60, 7. Και μέσως—with μᾶλλον ἐτέρων. 'If you thought that I had somewhat more of these qualifications than others.' 'Propria laus tantum abest ut sordeat in ore virorum vere magnorum ut habeat etiam ingenuae magnificaeque simplicitatis plurimum.' Döderlein. μᾶλλον ἐτέρων—μέσως εἶπε καὶ οὐ σφόδρα, διὰ τὸ φορτικόν. Schol. αὐτὰ—cf. c. 1. γε—emphasizes τοῦ ἀδικεῖν: 'you followed my advice because you thought me φιλόπολις, χρημάτων κρείσσων. Is it not then absurd to impute ἀδικία to me?' He seems again to refer to the plots of Cleon.
- **61**, l. Kal γὰρ—this takes up τοῦ γε ἀδικεῦν, and belongs to πολλὴ ἄνοια, ' for undoubtedly it is intensely foolish to go to war.' αἴρεσις—νία. between peace and war. πολεμῆσται ingressive, cf. c. **15**, 2, **58**, 2. εἰ δ'—there is not any doubt about it; cf. c. **39**, 4, and Andoc. I. 33 εἰ μέν τι ἡσέβηκα ... εἰ δὲ οὐδὲν ἡμάρτηταὶ μοι, Aeschines, I. 112 εἰ μὲν ῆν ὁ ἀγῶν οὐτοσὶ ἐν πόλει ἐκκλήτω, ὑμᾶς ἀν ἡξίωσα ... εἰ δ' ὁ ἀγῶν ἐστιν 'Αθήνησιν ... ἀναμμνησκειν προσήκει. ἡν—νίz. when the Spartan embassies were sent threatening war. Intr. p. lxviii. εὐθὺς—with ὑπακοῦσαι. ὁ ψυγῶν—Shil. takes this as general, but then the pres. partic. would be expected. Pericles alludes to those who had been opposed to war. κινδυνεύσαντας is emphatic.
- 61, 2. 'Ο αὐτός είμι—this, like έξίσταμαι, μεταβάλλετε, πεισθηναι, μεταμέλειν, and έγκαρτερείν, is left without further definition. The gloss & έγνωτε well gives the general idea of the passage which is clear but exceedingly condensed. dxepalois-cf. c. 18, 5; before you had suffered from the invasion and the plague. λόγον—' policy,' as announced in c. 13, and before the war. ἐν τῷ ἀσθενεῖ τῆς γνώμης—cf. c. 87, 3. Antiphon, Tet. A, β, 4 τὸ θυμούμενον τῆς γνώμης, and c. 59, 3. ύμετέρφ-put with ἀσθενεί rather than γνώμης for the antithesis to ¿ubv. It is not uncommon for a neut. adj. with art. to have an epithet; cf. iv. 87, 3 τῷ ὑμετέρῳ εὐνῳ. μὴ with φαίνεσθαι. διότι—its ordinary sense is 'because,' but often from Aristotle onwards = ' that.' τὸ λύπουν—in order to secure a permanent advantage in the future, it may be necessary to submit to some temporary inconvenience (c. 53, 3), which a too hasty judgment may mistake for the only outcome of a far-sighted policy. *xa-involves, so 'makes itself άπασι-with δήλωσις; the individual's perception of the immediate inconvenience being contrasted with the deferred

- realisation by the nation of the advantage. if δλιγοθ—c. 11, 4. ταπεινή ... έγκαρτερεῖν—cf. 1. 50, 5 νῆες δλίγαι ἀμύνειν; v. 111, 2 τὰ ὑπάρχοντα βραχέα περιγίγνεσθαι. Shil. points out that this is not the same as ταπεινοτέρα ἡ ὥστε ἐγ.; being milder, it does not allege utter want of endurance: 'You are weak in patiently abiding the change.'
- 61, 3. Παραλόγφ—that which is sudden and unexpected—for instance death in certain mortal but lingering diseases—does not necessarily overthrow one's original calculations. Hence the addition of τὸ ... ξυμβαῖνου το τὸ αἰφ. καὶ ἀ. ἄλλοις—neut.
- 61, 4. 'Αντιπάλοις = ίσοις τω μεγέθει αυτής. ξ. τὰς μεγίστας -c. 2. 2. εθέλαν - Shil.'s excellent remark that έθελω = 'I am willing,' βούλομαι = 'I wish,' needs this much modification, that έθέλω is always used by a superior to an inferior, just as they speak of the 'will' of the gods. (In Plat. Gorg. 508 c, Shil. says a distinction is hardly recognised : but there \dot{o} βουλόμενος = 'anyone who wishes,' as usual, and \dot{o} εθέλων = 'anyone whose will and pleasure it is '- είμὶ ἐπὶ τῷ βουλομένω ώσπερ οἱ ἄτιμοι τοῦ ἐθέλοντος. At the same time, the example shows that the meanings of the two do overlap. Schmelzer on Plato, Phaedo, c. 50.) ὑφίστασθαι—= 'endure' takes accus.: for meaning with dat., see L. and S. abay([ev- $\dot{\epsilon}$ $\dot{\tau}$ $\dot{\tau}$ $\dot{\tau}$ $\dot{\tau}$ = $\dot{\tau}$ $\dot{\tau}$ c. 34, 3. δόξης-with ελλείπει, as προσηκούσης with δρεγύμενον, the order being due to the elaborate antithesis. 60715 ... Tov-the change of expression relieves the sentence. Isocr. 6, 90 ἐλέσθαι μή το τούτοις βάστον, άλλ' δ πρέπον έσται. άπαλγήσαντας only found in Thuc .: for the force of aπò, cf. aπανθεῖν, άπέρδω, άποτύπτω. τοῦ κοινοῦ τῆς σ.—c. 60, 4.
- **62**, l. Πόνον—with ἀπέδειξα ὑποπτευόμενον, the object being repeated in αὐτὸν owing to the length of the sentence. μη—subordinate to ὑποπτευόμενον. ὑπάρχον—with ἐνθυμηθηναι, and both ἐς τὴν ἀρχὴν and μεγέθους πέρι belong to ὑπάρχον, 'your possession of which, as bearing on your empire in respect of its greatness,' i.e. 'the existence of which, as it bears on the greatness of your empire.' οὐτ' ἐγὼ—sc. ἐχρησάμην αὐτῷ. κομπωδιστέραν—'as the pretension it involves is rather arrogant.' παρὰ τὸ ἀκὸς—'undury.'
- 62, 2. Οἴεσθε κ.τ.λ.—in this passage the topic τὸ δυνατὸν is used; Index, s.υ. τόποι. μερῶν—depends on τοῦ ἐτέρου. ἐπὶ πλέον—sc. νέμεσθαι (c. 29, 2), 'to any further extent you wish.' ἄλλο—exclusive, cf. c. 14, 1; 'nor any nation either.' βασιλεὸν is not the Persian king, but goes with οὐκ ἔ. δστις ... οὐδείς. τῶν ἐν τ. π.—cf. c. 41, 3.

62, 3. "Ωστε—the value of Attica cannot be compared with the value of the sea. οὐ κατά ... χρείαν-- 'not to be measured by the advantage derived from, i.e. is much greater than that. Shil, quotes many examples of οὐ οι μη κατά meaning superior to; the same may mean inferior to, as in the phrase οὐ κατ' άξιαν common in tragedy. ὧν—sc. ἐστερη-μένοι. οὐδ' εἰκὸς—neque decet, c. 10, l. χαλ. φέρειν—sc. [αὐτῶν]-probably due to a note ἐστερῆσθαι έστερημένοι. μάλλον ή ού-cf. ΙΙΙ. 36, 4 πόλιν διαφθείραι μάλλον ή ού τοὺς alrlovs. Shil, notes that ή implies a negative, just as $\pi \rho l \nu$ does (A. J. of Phil. II. B. L. G. on $\pi \rho l \nu$); and all sentences implying a neg. may be strengthened by an expressed neg. Μ. Τ. 815. Thus κινδυνεύω περί τοῦ μὴ σωθήναι means the same thing as κινδυνεύω περί τοῦ σωθήναι. κηπίον—a parterre of flowers. (The other view that knifor means a mode of dressing the hair is due to Aelius Dionysius: Eustath., p. 907, quotes Aelius, whose gloss also appears in Photius, Suidas, and more than once in Scholia; cf. Pollux, II. 29 κηπος γάρ οὐ μόνον φυταλιά, άλλα και καλλωπισμός κόμης, κατ' Αίλιον Διονύσιον, και κουράς διάθεσις των έν κεφαλή τριχών. Θουκυδίδης δέ κηπίον έγκαλλώπισμα—of display in dress. Cf. Plato, Phaedo, p. 64 D τὰς ἄλλας τὰς περί τὸ σῶμα θεραπείας ... οίου *ξματίων* διαφερόντων κτήσεις και ὑποδημάτων και τοὺς άλλους καλλωπισμούς. γνώναι—80. είκός. άντιλ. αύτης διασώσωμεν—0. άναληψομένην ... φιλείν—the change of construction is due to the change in the sense of γνωναι, which at first = know, then = judge or decide. M. T. 915. ὑπακούσασι -with gen. of a perpetual attitude of submission, with dat. (61, 1) of submission at a particular moment. πατέρωνthe topic changes to τὸ συμφέρον. See 2 above. Demosth. 3, 36 μη παραχωρείν της τάξεως ην ύμιν οι πρόγονοι μετά πολλών και καλών κινδύνων κτησάμενοι κατέλιπον κατ' αμφότερα-i.e. κατά τό κατασχείν και διασώσαντες παραδούναι. But. as applied to his hearers, κατασχείν does not mean to acquire new empire, which Pericles discouraged; but to assert their mastery over their existing empire, and not think of surrendering it to Sparta: κατασχείν = both to get and to keep. φανήναι—sc. είκός. μετά πόνων—cf. I. 70, 8 μετά πόνων καί κινδύνων μοχθείν, ib. 19, 3 μετά κινδύνων τάς μελετάς ποιείσθαι. When abstract sing, nouns are used in these phrases (Thuc. has examples), as μετ' άληθείας, the art. is rare. προσέτι --once Thuc, uses πρὸς as an adv., III. 58, 5: elsewhere προσαὐτά—c. 36, 4. αἴσχιον—Demosth. 2, 26 πολθ βάον έχοντας φυλάττειν η κτήσασθαι. έχοντας δεξαμένους, while άφαιρεθήναι is the opposite of κατασχείν και διασώσασθαι. lévai ὁμόσε—cf. c. 81, 5, obviam ire. φρονήματι κατα-Φρονήματι - παρονομασία, in the style of Gorgias. Intr. p. lii.

The antithesis between confidence and disdain is an antithesis between an instinctive feeling of superiority and a consciousness arising from knowledge of the enemy's inferiority. Cf. Livy, xxx. 41 non eo solum animo quo adversus alios hostes soletis pugnare velim; sed cum indignatione quadam atque ira, velut si servos videatis vestros arma repente contra vos ferentes.

- 62, 4. Αδχημα—Intr. p. liii. αδχημα is not identified with φρόνημα, but is substituted as the natural result of it. και 'mere.' ἀμαθίας εὐτυχοῦς—fortune sometimes favours cowardly fools, and produces in them a habit of boasting. Pericles probably meant Cleon, and Thuc. suggests him by και (= 'even') δειλῷ τινι. καταφρόνησις δς ἀν—cf. the definition in c. 44, 1. Sc. τούτψ ἐγγίγνεται. γνώμη—certain knowledge, contrasted with ἀμαθία εὐ.; again suggesting Cleon, who made the un-Socratic discovery that ἀμαθία is ἀρετή! Intr. p. lxxiii.
- 62, 5. Τόλμαν—one of the effects of καταφρόνησις, but not always of φρόνημα, which is compatible with cowardice. ή ξύνεσις-stands very close to γνώμη, but only in the intellectual sense of clear insight and circumspection. For the principle that true courage is impossible without Elveous, cf. c. 40, (This illustrates the close connection between Ethics and Metaphysics, so often insisted upon by modern thinkers.) τοῦ ὑπέρφρονος—with έχυρωτέραν παρέχεται. 'Intelligence gives greater solidity to courage as the result of a consciousness of superiority'; such a consciousness of superiority is therefore έλπίδι-cf. v. 102 έπιστάμεθα τὰ τῶν πολέμων ξοτιν ότε κοινοτέρας τὰς τύχας λαμβάνοντα ή κατά τὸ διαφέρον έκατέρων πλήθος. 'Courage trusts not to hope because fortune has hitherto been fair (that is the strength of the helpless); rather it trusts to insight based on a survey of realities; and that is a far safer prophet.' In this elaborate antithesis (a) blind hope is contrasted with clear insight, (b) the foundation on which hope is built is contrasted with the foundation on which insight is built, the one being treacherous (τύχη), the other being firm, (c) there is a contrast, in the form of chiasmus, between έλπίδι and ἐπάργοντα, and between τύγης άπὸ τῆς ὁμοίας τύχης-referring to 4 above : cowards boast when τύχη has been more than ομοία to them: the helpless hope on when τύχη has been as much as δμοία to them; for an equal share of Heaven's favours is enough to make them suppose they will not be destroyed. But brave men, trusting in γνώμη, can bear up even under a temporary withdrawal of their share of Heaven's favour (c. 64, 2). (These words, if retained after την τόλμαν, give no sense, since there is no reason why courage should come and ... Toyns.

or why the effect of insight on courage should be limited by such a condition.) $\alpha \pi \delta \rho \omega$ —neut. $\gamma \nu \omega \mu \eta$ —Thuc. does not often contrast $\gamma \nu \omega \mu \eta$ with $\tau \delta \chi \eta$, by which $\gamma \nu \omega \mu \eta$ may always be over-ridden. Intr. p. xli.; 1. 144, 4; v. 75 $\tau \delta \chi \eta \eta \nu \delta \nu \kappa \kappa \kappa \kappa (\delta \delta \nu \nu \nu \omega \rho)$, $\gamma \nu \omega \mu \eta$ $\delta \delta \epsilon$ of $\alpha \delta \tau \epsilon \delta \nu \tau \epsilon s$. It is common in the orators, as Antiphon, 5, 92, Andoc. 1, 140, Lys. 34, 2, Isocr. 2, 30.

- 63, 1. The τε—the topic changes to τὸ συμφέρον; see c. 62, 3, Index 8. v. τόποι. εἰκὸς—decet. τῷ τιμωμένφ—c. 59, 3. 'You are bound to support the dignity which the state has obtained through our empire.' ύπέρ απαντας-not a common use of ὑπέρ. Cf. Isocr. ep. 4, 8 τοὺς ὑπέρ αὐτοὺς ὄντας. Tunds-which, though belonging to the state, directly benefit every citizen; in those times the city was everything, the citizen nothing. Cf. 60, 3. mepl boulelas aywelleobal-as remarked on c. 62, 3, sentences like άγων περί τοῦ δοκεῖν άδίκως έπιθυμείν and άγων περί του μη δοκείν ά, έ, are identical in meaning. In the same way, with all verbs or nouns implying a contest, the noun with $\pi \epsilon \rho l$ may describe either the object which the combatant referred to wishes to obtain, or the disaster he wishes to avoid, the two being the same thing regarded from different views: thus Lysias' ἐναντιοῦσθαι περί έλευθερίας (13, 17) is the same as άγωνίζεσθαι περί δουλείας. Cf. Lys. 3, 44 άγωνίζεσθαι περί θανάτου; 21, 20 ά. περί άσεβείας. Demosth. 1, 5 οὐ περί δόξης κίνδυνος άλλ' άνδραποδισμοῦ τῆς δουλείας—i.e. dependence on Sparta, as δ. often denotes merely the opposite of αὐτονομία. κινδύνου ὧνpericulo ob offensas in imperio contractas, danger due to the hatred to which you have been exposed in that empire. Wu = τούτων ä, cognate accus. to ἀπήχθησθε. (One or two edd. prefer to take we as masc., danger from those in governing whom you have incurred hatred; but that does not agree well with the abstract nature of the whole passage.)
- 63, 2. Et τις—referring to the combination to which the overtures to Sparta were due. καὶ τόδε—i.e. τὸ ἐκοτῆραι τῆς ἀρχῆς, 'if that is the honourable part that any of you, prompted by his present apprehension and an indolent spirit, wishes to play.' τόδε is cognate accus. to ἀνδραγαθίζεται. Cf. 1 above. The friends of peace did not admit that they wished ἐκοτῆραι τῆς ἀρχῆς, but Pericles asserts that their policy would lead to loss of empire and even worse disasters. ἀπραγμοσύνη—dat. of manner. The word is purposely chosen to include all who were playing into the hands of Sparta. if only by their apathy. Cf. Intr. p. lxxiii. ὡς τυραννίδα—it is remarkable that Cleon, who had done so much to get up the attack on Pericles, utters the same sentiment, III. 40. Cleon was

really by no means anxious for peace (see Intr. p. lxxiv. fol.), and it is probable that Pericles here points out the absurdity of Cleon's present attitude by adopting a phrase of which all knew that he was fond; leaving the friends of dπραγμοσύνη to settle matters with the friends of συραννία as best they could. δδικον δοκεί—νία. 'to the world.' Pericles does not himself assert that the empire is a despotism, or that it was unjustly acquired: he alludes to an opinion then especially prevalent.

ITHE (VEVICE)—20. ἐστί.

- 63, 3. Οί τοιοθτοι-i.e. οι τόδε ανδραγαθιζόμενοι. έτέρους πείσαντες-'if they should get others to adopt their viewa' xal—with τέ, sive ... sive. Observe the Ισόκωλον on each side of ral, cf. c. 40, 1, and the ομοιοτέλευτα in απολέσειαν and olupoeur. (These similar endings are not common in Thuc. : there are about a dozen in this book.) at mov—the second protasis to πόλιν απολέσειαν. έπι σφών αἰτών—' by themselves,' a hint that if they want their ideas carried out, they had better go and live somewhere else. For the phrase, cf. V. 67, 1; VI. 40, 2 αὐτὴ ἐφ' αὐτῆs; VIII. 63, 4. τὸ ἄπραγμον-'indolence is not secure unless it be ranged beside activity; nor yet is it expedient in a sovereign state, but only in one that is in subjection, to seek safety by submission.' τὸ ἄπραγμον and τὸ δραστήριον are for οι ἀπράγμονες, οὶ δραστήριοι. Cf. c. 44, 1. σάζεται ... τεταγμένον-military words. If indolent persons wish to come out of the struggle safe, they had better take sides with the active; i.e. the peace party can only gain a secure peace by supporting the war party, instead of making overtures to the enemy. Cf. Demosth. 6, 25 οὐ φυλάξεσθ' δπως μη πολέμου ζητούντες απαλλαγήναι δεσπότην εύρητε; ξυμφέρει—subject ασφαλώς δουλεύειν, before which τὸ is omitted, as in c. 35, 1, 39, 4. ἀσφαλῶς δ. this is what to ampaymor really means, says Pericles, it is not σωτηρία, as the friends of peace pretend, but δουλεία: ἀσφαλώς corresponds to οὐ σψέτται, δουλείεω to μη μετά τοῦ δραστηρίου τεταγμένου, which shows that the adv. is emphatic. δουλεύειν-cf. l above; a state now άρχουσα becomes a slave by submitting. Cf. c. 42, 4. (For other views of this passage, see other editions.)
- 64, l. Δι' όργης—c. 13, 2. εἰκὸς ην—sc. δρᾶσαι. Cf. c. 11, 8. πρᾶγμα ... γεγενημένον—for the change to a neut. expression cf. c. 47, 3. πρᾶγμα is in apposition to the sentence generally, as in Andoc. 1, 39 τοῦθ' ἐπέθετο, δεινότατον πρᾶγμα οἰμαι. ἐλπίδος—cf. c. 11, 6, 85, 4, 102, 3. κρεῦστον—cf. c. 41, 3. οιδ' ὅτι—cf. εδ οιδ' ὅτι, and δῆλον ὅτι. μέρος τι—' considerably.' [τι] εδ πράξητε—either εδ ποιείν, εδ πράττειν, etc., οτ ἀγαθόν τι ποιείν, ἀγαθόν τι πράττειν,

- etc., are the phrases. For the latter, cf. Isocr. 2, 20, Aristoph. Eccles. 108. $\dot{\alpha}\nu\alpha\theta\dot{\eta}\sigma\epsilon\tau\epsilon$ —'you intend to attribute it to me.' So the fut. indic. with ϵl may follow optat. with $\dot{\alpha}\nu$, and even alternate with ϵl and optat., as Andoc. 1, 30 $\delta\epsilon\iota\nu\dot{\nu}\nu$ $\dot{\alpha}\nu$ $\epsilon l\eta$, ϵl $\dot{\epsilon}\iota\nu\dot{\nu}$ $\delta\rho\gamma l\zeta o\iota\sigma\theta\epsilon$ kal $\tau\dot{\eta}\nu$ $\delta\iota\alpha\beta\delta\dot{\nu}\nu$... $\kappa\rho\epsilon l\tau\tau\omega$ $\tau\dot{\eta}s$ $\dot{\alpha}\lambda\eta\theta\epsilon las$ $\dot{\gamma}\gamma\dot{\eta}\sigma\epsilon\sigma\theta\epsilon$.
- 64, 2. Φέρειν τε—another reason why their indignation is unmerited is that the plague is sent by a higher power. τὰ δαιμόνια—this phrase, for τὰ τῆς τύχης, only occurs here, and, as Cl. says, it is probably borrowed from the language of philosophers. Cf. θεῖος, contrasted with ἀνθρώπινος, in Plato; also Andoc. 1, 139 κίνδυνοι θεῖοι) (κ. ἀνθρώπινοι. ἀναγκαίως—' with resignation.' The inevitable should be endured, not argued over. τά τε ἀπὸ—there is chiasmus with 1 above; ol ἐναντίοι, ἡ νόσος, τὰ δαιμόνια, τὰ ἀπὸ τῶν π. ἐν ἔθει ῆν—' was the habit οί.' ἐν ὑμῖν—' by your act.' Cf. c. 35, 1. κωλυθῆ—' let it not be impeded,' i.e. 'let not your action check it.'
- 64, 3. Διὰ τὸ—belongs to εἶκειν and ἀνηλωκέναι. (The Schol, who makes ἀνηλωκέναι depend on γνῶτε, has the honour of having misled Shil.) πλεῖστα δὲ—' has never yielded ..., but has sacrificed.' μεγίστην δὴ—antithesis to δνομα μέγιστον. Notice the frequent use of superlatives, esp. μέγιστον and πλεῖστος. Cf. c. 11, l. ἡν καὶ νῦν—' even if, in our present condition (i.e. in spite of our present power) we should give way at all. Pericles admits the possibility of a decline of the empire.' καὶ ἐλασσοῦσθαι—' to decay as well (as to grow).' καταλελείψεται—permanent result in fut. Μ. Τ. 78. ' Ελλήνων τε ὅτι—epexegesis of ἡς = δυνάμως. Cf. Plat. Rep. v. p. 469 β Έλληνας Ελληνίδας πόλεις ἀνδραποδίζεσθαι. ὅτι—put late, because of the emphasis on Έλλήνων. πολέμοις—temporal. Cf. c. 13, 9. καθ' ἐκάστους—depends, as though it were one word, on πρός. τοῖς πᾶσιν—c. 11, 6.
- 64, 4. Καίτοι—' now it is true that,' making an admission that increase of power does not increase the number of friends. The objection is answered in 5 below. (Only Bäumlein and Sta. make this clear.) ἀπράγμων—referring to other states, yet with a hint at οἱ ἀπράγμωνες in Athens. corresponds to the fut. ζηλώσει, φθονήσει. λράν, 'he who is ambitious like ourselves.' ζηλώσει—note the difference between ζήλος and φθώνος. L. and S. s.v. ζήλος λ ... κέκτηται δοτις κέκτηται λ κεκτημένος.
- **64**, 5. Έν τῷ παρόντι—' for a time,' i.e. until other nations become habituated to it. Cf. c. **41**, 2. ἔτεροι ἐτέρων—c. **51**, 1 and 4. Cf. 1. **84** διαφέρειν ἄνθρωπον ἀνθρώπου and 3

- 64, 6. Ές τε τὸ μέλλον—there is chiasmus here; παραντίκα, ές τὸ ἐπειτα, ές τὸ μέλλον, ές τὸ αἰτίκα. προγνόντες—' providing for future glory and present escape from disgrace, secure both by making an effort now.' ἐπικηρυκεύεσθε—see c. 1 ἐπεμείγγνυντο. Cf. ἐπιδικάξεσθα.. οἶτινες—with this conclusion, cf. the close of Nicias' speech, VI. 14 τὸ καλῶς ἀρξαι τοῦτ' εἶναι, δς ἀν κ.τ.λ. πρὸς—μπορίετ, c. 91, 4. οὖτοι—c. 52, 3. καὶ πόλεων καὶ ἰδιωτῶν—sums up the lesson of the whole speech. The interests of the individual cannot be considered apart from those of the community. Cf. Isocr. 3, 51.
- 65, 1. Της ἐπ' αὐτὸν—' the indignation directed against him.' δεινῶν—here regarded from the point of view of the sufferers; in 77, 1 from that of those who cause the suffering. ἀπάγειν τὴν γ.—cf. c. 59, 3.
- 65, 2. 'Ανεπείθοντο—c. 14, l. δ μέν—cf. c. 21, 3. ἀπ' ἐλασσόνων—' having less to start with,' i.e. before the war. ἐστέρητο—so Andoc. 3, 8; Aeschin. 2, 173 of this period. $\{ \dot{\epsilon} \nu \}$ οἰκοδομίαις—' consisting in buildings and costly furniture,' with κτήματα. Cf. Dinarch. 1, 5 ἡ ἐν τῷ λέγειν δύναμις. τὸ δὲ μέγιστον—' above all,' adverbial accus.
- 65, 3. Πρότερον ... πρίν—this insertion of πρότερον is due to the comparative and negative nature of πρίν. It is very common. M. T. 658. χρήμασιν—cf. ιν 65 φιγŷ ἐξημώσαν. For the probable circumstances see Intr. p. lxxvi.
- 65, 4. "Υστερον—Intr. p. lxxvii. οὐ πολλῷ—about six months. ὅπερ φιλεῖ—Thue.'s objections to a thorough-going democracy are (1) that it is uncertain in its policy, (2) that it encourages rivalry among demagogues, and consequently party strife. Cf. Burke, Reflections, 'Not being wholly unread in the authors who had seen the most of those constitutions, I cannot help concurring with their opinion, that an absolute democracy, no more than absolute monarchy, is to be reckoned among the legitimate forms of government.' πάντα—i.e.

- 65, 5. "Oσον τε ... ἐπεί τε—i.e. throughout his administration, both before and after the outbreak of war. For Te ... Te. cf. c. 22, 1, 64, 2, 6. προύστη-Pericles had been decidedly the first man in Athens since the ostracism of Thucydides, son of Melesias, in 444 B.C. ev Th clothyn -i.e. the Thirty Years' peace of 445 B.C. (So Bloomfield rightly; for the period 458-445 was regarded as πόλεμος, Andoc. 3, 6; Aeschin. 2, 174. Pericles' decisive appearance dates from B.C. 468, but as πόλεμος below cannot include B.C. 458-445, είρηνη cannot include 468-458.) διεφύλαξεν—the aor, gives the result of his policy. Cf. c. 49, 5. Andocides and Aeschines dilate on the advantages gained by Athens Athens, on which Pericles so often insisted, to Pericles himself. Andoc. and Aesch. wrongly assign the creation of the reserve fund (c. 24) to the period of the peace. Andoc., being a consummate liar, probably did this on purpose, and misled Aesch, and puzzled some modern historians. & &cf. c. 46, 1. M. T. 564. δύναμιν—sc. της πόλεως. Cf. 13 below. Unfortunately Pericles failed to notice two sources of weakness: (1) the growing discontent of the allies, (2) the lack of rising politicians who would carry on his policy after his death.
- 65, 6. Έπιβίω—' lived beyond' the beginning of the war. δ. ἔτη καὶ μ. ξε—Intr. p. xvii. defence of Pericles' war policy. The proofs offered of his wisdom are (1) the reversal of his policy led to disaster, (2) in spite of that reversal, Athens held out against great odds until ruined by internal dissensions. This may prove that his policy was good, but Thuc. goes too far in 13 when he implies that Athens would certainly have succeeded if Pericles' advice had been followed.

 † πρόνοια ... ἐς—cf. c. 64, 6, and for the order, c. 52, 1.
- 65, 7. 'Ησυχάζοντας—i.e. they were to adopt the policy of wearing out Sparta, and not to attempt to bring the war to an end by a few battles. ναντικὸν θεραπεύοντες—the object of Athens was to obtain the recognition of her maritime supremacy, as it existed in 431. άρχὴν μὴ ἐπικτωμένους—not to attempt conquests while the war lasted. τῆ πόλει κινδυνεύειν—' endanger the existence of the state,' by distant

- nndertakings or great land battles. of &t—other ancient authors contrasted Pericles with the demagogues who followed him, as Isocr. 8, 127, [Aristot.] Hep. Ath. 28 ξως II. προειστήκει τοῦ δήμου βελτίω τὰ κατὰ τὴν πολιτείαν ῆν, τελευτήσαντος δὲ Περικλέους πολύ χείρω. ἔξω τοῦ πολέμου—'things which seemed to have no connection with the war,' but really had; e.g. the rivalry between politicians, which led to bad government and consequent mismanagement. σφίσι—for σφίσιν αὐτοῖς as c. 4, l. κατὰ—cf. 11 below. τοὺς ξυμμάχους—by producing ill-feeling towards Athens among the allies. κατορθούμενα—reflecting on the selfish policy of Cleon and Alcibiades. βλάβη κ.—'proved injurious.' βλάβη sums up τὰ κακῶς πεπολιτευμένα, the result of which was seen in the Decelean war.
- 65, 8. 'Αξιώματι—c. 37, 1. χρημάτων δ. άδωρότατος—
 Thuc. again alludes to Pericles' trial. Cf. c. 60, 5. άλευθέρως—cf. c. 37, 2, 'while respecting their liberty.' οὐ μάλλον—'instead of.' διὰ τὸ μὴ... λέγειν—this is answered by ἔχων. Cf. v. 16, 1 διὰ τὸ εἰτυχεῦν parallel to νομίζων, vII.
 70, 4 διὰ τὸ φεύγειν parallel to ἐπιπλέουσα. ξε οὐ π.—contrast c. 17, 2 μὴ ἐπ' ἀγαθῷ. ἐπ' ἀξιώσει—c. 34, 6. Cf. ἐπ' αἰσχρῷ alτία vII. 48, 4; and Livy, xXI. 49 haud cum imparatis, for cum haud imparatis. πρὸς δργήν—'angrily.' (Arnold translates 'so as to excite their anger,' because πρὸς ὀργήν corresponds to πρὸς ἡδονήν; which no one would think of translating 'willingly.' But neither does πρὸς ἡδονήν = 'so as to excite their pleasure'; rather πρὸς ἡ. λέγειν = 'to speak pleasantly,' 'to say pleasant things': moreover Arnold presses the antithesis too closely. ἀντειπεῖν is not the opposite of λέγειν.) Cf. III. 43, 5; vIII. 27, 6. For Pericles' freedom of speech, cf. Eupolis, frag. τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις, comparing Pericles to a bee.
- 65, 9. Γοῦν—'at any rate,' introducing an illustration which explains in what sense the preceding statement is to be taken. κατέπλησσεν—later demagogues, on the contrary, tried only to humour the people. έγίγνετό τ—'and so it came about that.' This is an explicit statement that Pericles owed his ascendancy to the influence he had acquired by his abilities. λόγφ μέν—such a tempered democracy was the ideal constitution of Thue. Cf. VIII. 24, 4, 97, 2. ὑπὸ... ἀρχή—the verbal substantive constructed like a pass. partic.
- 65, 10. Ol δὲ ὕστερον—answering ἐκεῦνος μὲν in 8 above. So tơω ... ὁντες corresponds to δυνατός ῶν. αὐτοὶ ... πρὸς ἀλληλους—might have been αὐτοὶ πρὸς αὐτούς. Cf. c. δ, 5 on διαβουλευόμενων. καθ' ηδονὰς—depends on ἐνδιὸόναι, 'so as to suit any popular whim.' καὶ τὰ πράγματα—i.e. to gain their

object they were ready not only to flatter the people, but even to place the administration of the state entirely in their hands. ἐνδιδόναι—after ἐτράποντο 'they set themselves to.'

- 65, 11. "Αλλα-e.g. the rejection of the Spartan overtures for peace in 410 B.C., and the aggressive warfare of 424 B.C. és-'as is natural' when the administration of a great empire is entirely in the hands of the people. δ ... πλοῦς—sc. ημαρτήθη, ὁ πλοῦς being viewed as an έργον τοῦ πολέμου. Cf. ΙΙΙ. 67 άμαρτανόμενα έργα, Plato, Rep. VIII. p. 544 D πόλεις ήμαρτημένας. (ήμαρτήθη is not impersonal, a constr. nearly confined to perf. pass.) αμάρτημα πρὸς οθς—the construction is similar to c. 44, 1 τὸ δ' εὐτυχές, οἱ ἀν κ.τ.λ., 62, 4 καταφρόνησις δὲ δς $\delta \nu$ κ.τ.λ.: thus $\delta \mu \delta \rho \nu$ πρὸς οθς $\delta \nu$ follows the construction of ἡμάρτανον προς οθς έ. 'It was not so much an error of judgment with regard to the people whom they were intending to attack: the blunder they made was rather that the people responsible for the expedition did not consult the interests of those who had been sent out in their subsequent measures.' δσον ... ἐπιγιγνώσκοντες—sc. ἀμάρτημα ήν. Cf. IV. 26 αίτιον ήν οι Λακεδαιμόνιοι προειπόντες. οί ἐκπέμψαντες—the extreme democrats. οὐ τὰ πρόσφορα -of the measures taken after the mutilation of the Hermae. esp. the recall of Alcibiades. κατά-'in consequence of intrigues for the leadership of the democracy.' Cf. κατά πενίαν c. 37, 1. Thuc. alludes to the position of δήμου προστάτης, recognised leader of the popular party. The list, according to [Arist.] Rep. Ath. 28, is Solon, Pisistratus, Cleisthenes, Xanthippus, Themistocles, Ephialtes, Pericles; after whom the popular leaders degenerated with Cleon and Cleophon. τά τε- they conducted the military operations without vigour.' Thuc, shifts the blame of the disaster from Nicias to the home authorities. άμβλύτερα—with less vigour than they had since the war broke out. To mepl-accus. of respect; ἐταράχθησαν being 'ingressive.' πρῶτον—i.e. for the first time during the war. What ruined Athens in the war was the internal discord that broke out after Pericles' death.
- 65, 12. Σφαλέντες ... παρασκευῆ—for the dat. cf. 7 above. δέκα—i.e. 413-404 B.C. μέν—answered by και οὐ πρότερον, just as we sometimes find μέν ... τέ, τε ... δέ. βασιλέως—Darius. προσγενομένω—from 407 B.C. πρότερον ... ή—cf. c. 40, 2. Μ. Τ. 653. ἐν σφίσιι—for ἐν σφίσιν αὐτοῖς. See c. 4, 1. κατὰ—cf. 11 above. [περιπεσόντες]—περιπίπτειν regularly takes the dat., and no case in which it takes any prep. but ἐν is known. The phrase συμφοραῖς περιπεσεῖν is very common, and probably a commentator wrote this in the margin to illustrate κατὰ ... ἐσφάλησαν.

- 65, 13. Τοσοῦτον—μὲν might have followed. ἐπερίσσευσε—sc. ταῦτα from ἀφ' ὧν, 'such an abundance of resources had Pericles, by means of which he of himself foresaw.' καὶ πάνυ—c. 11, 6, 51, 2. αὐτῶν—'alone.' πολέμφ...
- 66, 1. Elσl—sc. ol Ζακύνθιοι. Cf. c. 26, 2. τῶν ἐκ—attraction of prep., due to ἄποικοι.
- 66, 2. Έπέπλεον—' were on board.' Κνήμος—c. 30 fol. ναύαρχος—an office held for a year. The admiral was almost as important as the kings, who commanded the land forces. His power increased when the Spartan navy became more important. ξυνεχώρουν—' did not seem likely to yield,' imperf. of uncompleted action. Cf. Eur. Her. Fur. 538 και τάμ' έθνησκε τέκν', ἀπωλλύμην δ' έγώ.
- 67, l. 'Αριστενς ὁ 'Αδειμάντου, Herod. VII. 137. Herod. digresses to tell the story of this embassy, and mentions Aristeus, Aneristus, and Nicolaus. Πρατόδαμος see not. crit. Mss. often Atticise un Attic names. lδία probably he represented the philo-Laconian party at Argos; the city was neutral, c. 9, 2. Σιτάλκην c. 29. στρατεύσαι ἐπι 'send an army to relieve.' ἡν ... πολιορκοῦν c. 12, 2. ἡν = versabatur, 'was engaged.' δι ἐκείνου 'with his aid.' Φαρνάκην satrap of Dascylium, the N. satrapy of Asia Minor, Sardis being the S. satrapy. ἀναπέμψεν 'escort inland'; cf. ἀναβαίνευ.
- 67, 2. Την ἐκείνου πόλιν—i.e. Athens. τὸ μέρος—with βλάψωσιν, 'do their best to injure,' adverbial accus.
- 67, 3. Περαιώσειν—'send them across.' No subject is given for εμελλον, but 'Sitalces and Sadocus' has to be supplied from the context. πριν ἐσβαίνειν—generally πρίν takes aor. infin.; the pres. means 'before the embarkation began.' και ἐκελευσεν—sc. τοὺς πεμφθέντας. He 'had given orders' before the expedition started.
- 67, 4. Τὰ ... τῶν ἐπὶ Θ.—' the difficulties in Chalcidice.' Aristeus had been sent with 2000 men from Corinth to aid Potidaea when it revolted, I. 60. πάντας—probably Cleon was responsible for the death of the Spartan envoys. They should have been kept in prison as hostages. Pericles had no voice now in the government, and Thuc. hints that he views this act as a blunder. δικαιοῦντες—c. 41, 5. οἶσπερ ... ὑπῆρξαν—attraction for ἄπερ ὑπῆρξαν. Shil. quotes Dem. 19, 321 τὰς εὐεργεσίας ἄς ὑπῆρξαν εἰς ὑμᾶς, Isocr. 14, 57 τὴν αὐτὴν εὐεργεσίαν ἤνπερ αὐτοὶ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες, Aeschin. 2, 26 τὰς εὐεργεσίας ἄς ὑμεῖς ὑπήρξανε. οὐς ἐΛαβον—probably some special occasion is here referred to, and the merchante

were captured by privateers. πάντας δη—' without exception,' δη strengthening πάντας. Cf. c. 77, 2. μηδέ μεθ' έτέρων—c. 72, 1.

- **68**, l. 'Αναστήσαντες—cf. c. **96**, l. πολλούς is attracted to the partic., and stands for πολλοί, by a common idiom. "Αργος—the Peloponnesians were very anxious to weaken the influence of Athens on the west coast, as they wanted to improve their means of communication with Sicily.
- 68, 2. "Ηρξατο πρῶτον—c. 36, l, 48, l. The account which follows is inserted to clear up an uncertainty which existed in Thuc.'s time with regard to the history of the northern Argos.
- 68, 3. 'A. την άλλην—Intr. p. xxxvi. ἀρεσκόμενος τῆ—the pass. of ἀρέσκω is only found in Herod. and Thuc. of Attic writers. τῆ ... καταστάσει—he found that his brother Alcmaeon had killed their mother Eriphyle. Emigration was then the last resource of the discontented. ἀνομόσας—the time of the partic. is not here past relatively to the verb ℓ κτισε, but is coincident with it. M. T. 150.
- **68**, 4. Μεγίστη ... δυνατωτάτους—cf. c. **64**, 3; μέγεθος of the size, δύναμις of the influence of a state.
- 68, 5. Ύπο ξ. ... πιεζόμενοι—c. 47, 4. ἡλληνίσθησαν— 'adopted the Greek language, which they now speak.' την νῦν γ.—cognate accus. ἀπὸ τῶν 'Α. ξυνοικησάντων—'as the result of this joint settlement.' Cf. c. 49, 4 and 2, 1. Ambracia was a colony of Corinth.
- **68**, 6. '**Αργείους** = οἱ 'Αμφίλοχοι of 7. χρόνφ— = χρόνφ ὕστερον.
- 68, 7. Φορμίωνα—some time before the Peloponnesian war. 'Αμπρακιώτας—those in Argos. αἰροῦσι ... καὶ ἡνδραπόδισαν—contrast c. 67, 3. See 2 below.
 - 68, 8. 'H ξ.—c. 9, 4. It was very important to Athens.
- **68**, 9. Έχθραν ... ἐποιήσαντο—act. of ἔχθρα ἐγένετο in 2 above. ἐν τῷ πολέμῳ—c. **65**, 7. Χαόνων—see c. **80**, 5. τὴν δὲ πόλιν—put before ὡs for the sake of the antithesis.
- 69, l. 'Ορμώμενος—' making Naupactus his head-quarters.'
 ἐπλ—' to the coast.' ταῦτα—' in these parts.' ἀργυρολογώστ—' collect arrears of tribute.'
 μη ἐῶστν—' prevent.'
 Φασηλίδος—a Dorian port of Lycia.
 ἐκεῖ, by attraction to ἀπό. Cf. c. 84, 5,
- **69**, 2. 'Αποθυήσκει.. διέφθειρε—' fell after losing.' The aor. is antecedent in time to the hist. pres., but is placed after it, and joined by και as the more important member. Cf. c. **67**, 3 ξυλλαμβάνει ... ἐκέλευσεν.

- 70, 1. Al τε ... δ τε ... καὶ ἄλλα τε ... καὶ τινες—there are two members to this sentence, united by the first καὶ : each of these two is bisected, the first by τε ... τε, the second by τε ... καὶ τινες.

 οὐδὶν μ. ἀπανίστασαν—' did not force the Athenians to raise the siege,' any more than the embassies sent by Sparta to Athens before the war demanding that the army should be withdrawn from Potidaea. Intr. p. lxviii. ἀπανίστημι is not found in any other Attic writer. Herod. II. 156. ἐπεγεγένητο—cf. c. 4, 2. ἀναγκαίας—' in their straits for food.' 'Non pas nécessaire à la vie, mais imposée par la nécessité.' Cr. Livy, xxi. 14 pacem magis necessariam quam aequam. ἀλλήλων ἐγέγευντο—Josephus, vi. 3, 3 wrongly calls such cannibalism a horror unheard of among Greeks. With the austere brevity of Thuc.'s description contrast Macaulay's account of the sufferings in Londonderry, Hist. Eng. c. 12, but the propriety of the close of the picture, where the story of 'the fat man' is introduced, may be questioned.

 οὐτω δὴ—c. 12, 4. ἐπὶ σφίσι τ.— 'against'; contrast c. 90, 2. Cf. III. 13 αὶ δ' ἐφ' ἡμῶν τετάχαται. Χενοφῶντι—c. 79.
- 70, 2. 'Ορώντες μὲν ... ἀνηλωκυίας τε—μὲν is answered by τε in 1. 144, 2; 111. 48, 2; 1ν. 32, 2. Cf. c. 65, 12. ἐν—belongs to τὴν ταλαιπωρίαν; for the use cf. c. 3, 1. ἐς τὴν π.—Intr. p. lxxvii.
- 70, 3. Έπὶ τοισδε ξυνέβησαν, ἰξελθέν—cf. IV. 16 ναῦς παραδοῦναι κομισαντας 'Αθηναίοις ... αἰ μὲν σπονδαὶ ἐπὶ τούτοις ἐγένοντο. In VII. 18 the imperative is used throughout the terms. 'The men ... to go out.' The inf. is not for ἐπὶ τῷ ἐξελθεῖν, but is the use noticed in c. 13, l. ξὺν ἐνὶ—cum singulis vestimentis, Livy, XXI. 12. γυναίκας δὲ—probably Thuc. is quoting the actual terms; so he is not responsible for what seems at first an odd correction of γυναίκας above, but is quite suited to the cumbrous diction of officials. 'With one garment, except the women.'
- 70, 4. "Ανευ αὐτῶν—injussu suo or privato consilio. ξυνέβησαν—might have been ξυμβαίεν, as in 21, 3. Μ. Τ. 713, 714. $\mathring{\eta}$ έβούλοντο—Recta, έκρατήσαμεν \mathring{u} \mathring{v} έβουλόμεθα, whereas \mathring{v} βούλουτο would represent \mathring{v} αν βουλόμεθα. The sentence is equivalent to κρατήσαντες \mathring{u} έχρησάμεθα τ \mathring{v} πόλει \mathring{v} έβουλόμεθα. Cf. c. 4, 7. ἐποίκους—c. 27, 1. See on c. 101, 6.
- 70, 5. Tava $\mu \ell \nu \dots \kappa al$ —the break between $\mu \ell \nu$ and $\tau o \hat{v}$ o. 71, is certainly not violent enough to warrant the supposition that $\kappa al \ \partial \epsilon \acute{v} \tau \epsilon \rho \sigma \nu \epsilon \tau \sigma s \kappa . \tau . \lambda$. is spurious. In a well-marked antithesis like $\tau a \hat{v} \tau a \ \mu \ell \nu \dots \chi \epsilon \epsilon \mu \acute{\omega} \nu \epsilon$, $\tau o \hat{v} \ \delta \ell \dots \theta \ell \rho \rho \sigma s$, an author could insert any parenthesis he chose between the $\mu \ell \nu$ and $\delta \ell$

clauses. (So Andoc. 1, 29 $\pi\epsilon\rho l$ $\mu \epsilon \nu \tau \hat{\omega} \nu$ $\mu \nu \sigma \tau \eta \rho l \omega \nu$ summarises what has preceded: then follows a parenthesis of five sections: then in 34 $\pi\epsilon\rho l$ $\delta \epsilon \tau \hat{\omega} \nu$ $\delta \nu \alpha \theta \eta \mu \alpha \tau \omega \nu$ introduces what follows.)

- 71, 1. Ές μὲν ... ἐστράτευσαν δ'—cf. c. 94, 4, 98, 2. πέμψαντες ... ἔλεγον—c. 6, 2.
- 71, 2. Où δίκαια—cf. c. 5, 5, the Plataeans had told the Thebans ότι οὐ τὰ πεποιημένα ὁσίως δράσειαν. They now appeal both to $\tau \delta$ $\delta \ell \kappa \alpha \iota \omega \nu$ and $\tau \delta$ $\kappa \alpha \lambda \delta \nu$. $\pi \alpha \tau \epsilon \rho \omega \nu$ $\delta \sigma \tau \epsilon = \tau \hat{\omega} \nu$ πατέρων. Παυσανίας—this was done after the battle of Plataea, 479 B.C., after burying the fallen in the territory of Plataea, which was declared autonomous and inviolable. έλευθερώσας—this would remind the Spartans of their professed object in the present war. How could it be agion fautor to come έπι δουλεία τη Πλαταιών? Cf. c. 8, 4. έλευθερώσας ... θύσας—the first partic. is prior in time to the second, and the second prior to the main verb. Cf. c. 52, 3 φθάσαντες ... έπιθέντες ... ὑφῆπτον. ξυνάρασθαι τὸν κ.— cf. Demosth. 1, 24 σ. τὰ πράγματα, but the gen. is com-Έλευθερίω-Pausanias mentions an altar of Zeus Eleutherius and a festival called Eleutheria at Plataea. άπεδίδου-' conceded' the right, the imperf. representing the details of the act. αὐτονόμους—with έχοντας. στρατεῦσαι—the change of tense from οἰκεῖν shows that the pres. denotes the continuous, the aor. the single act. al de minintroduces the alternative, whether a positive or a negative άμύνειν- 'Pausanias can scarcely have offered precedes. these guarantees in the name of the confederacy without a resolution of the council of strategi to this effect.' Busolt, G. Gesch. III. p. 212.

71, 3. Τάδε—c. 41, 2. τῶν ἡμιν ἐχθίστων—c. 1 τῶν ἐκατέροις ξυμμάχων.

- 71, 4. 'Opklous yevomevous—cf. Livy, xxi. 10 foederum arbitros ac testes. Toùs ûmetépous matromous kal \hat{n} . Livx wrious—'the gods of your race and of our country.' $matromath{\omega}$ are gods of a family. Cl. says the one art. shows that the same gods are meant by both expressions, but it may only show that the θ -oldow $\delta \rho \kappa \omega$ are contrasted with the θ - $\kappa \pi \alpha \tau \rho \hat{\omega}$ and θ - $\ell \gamma \chi \hat{\omega} \rho \omega$. The θ - $\delta \rho \kappa \omega$, Arn. says, would be affronted by the violation of the oath; the θ - $\kappa \pi \alpha \tau \rho \hat{\omega}$ of Sparta because the act of Pausanias was annulled; the θ - $\ell \gamma \chi \hat{\omega} \rho \omega$ of Plataea because they would be driven into exile if the strangers seized their land. $\ell \delta \omega \kappa \omega \omega \omega \omega = 0$. 41, 5.
- 72, l. Τοσαῦτα—c. 12, l. ὑπολαβὼν—'in answer'; as often in Plato. δίκαια λέγετε—i.e. the justice of your words depends on how far your own acts correspond to your statements. αὐτονομεῖσθε—imper. αὐτῶν—the influence

of the rel. is lost. Cf. c. 4, 5. τῶν ἀλλων—i.e. those who did not take part in the battle and ceremony of 479, and are now under the rule of Athens. τ̂ρς—cf. c. 43, 4 οδι νῦν ὑμεῦς. μετασχόντες—share in the liberation of Greece as your confederates did then. τρότερον—the occasion is unknown. μηδὶ μεθ' ἐτέρων—c. 67, 4. δέχεσθε—c. 7, 2.

- 72, 2. 'Αδύνατα—the plur. points to the details of a complicated action. ἄνον—c. 70, 4. παρ' ἐκείνοις—cf. c. 21, 3. εἰν—the infin. is usual after γάρ on continuing Or. Obliqua, and this is the only instance of the opt. in Thuc. See also on c. 80, 1, M. T. 675. οὐκ ἐπιτρέπωσι—i.e. to remain neutral. ἐνορκοι—' being included in the treaty in consequence of the stipulation that the Plataeans should admit both.' πειράσωσι—in the sense of πειρώμαι. Cf. c. 19, 1, 77, 2. Several MSS. read πειράσουσι, and the fut. indic. after a verb of fearing is occasionally found, as Aristoph. Eccles. 465, Plat. Rep. v. p. 451 A. But there is no case in Thuc.
- 72, 3. Ύμεις δὲ—here δὲ = ἀλλὰ in an answer.

 —art. omitted in a geographical expression. Cf. c. 13, 6.

 ἔξομεν—sc. ὰ ἀν παραλάβωμεν. παρακαταθήκην—pred. Cf.
 Plat. Rep. 1. p. 332 ἀποδοῦναι παρακαταθεμένω.

 —cf. χρήματα ἔνεργα.
- 73, l. Πεθωσιν—perhaps πείσωσιν should be read. ἡμέρας ἐσπείσατο—accus. of duration, ἐν αἰς replacing the numeral. εἰκὸς ἡν—c. 11, 8. κομισθήναι—' return' from Athens.
 - 73, 2. 'Απαγγέλλοντες-Intr. p. lxxviii.
- 73, 3. Ξύμμαχοι—in B.C. 520. περιόψεσθαι—sc. ἀδικουμένους. ἐπισκήπτουσι—regular word for a solemn order; esp. used of a dying person's last requests. πρὸς—the only case of this use in Thuc.
- 74, 1. Έβουλεύσαντο ... ὁρῶντας ... πάσχοντας—the accus., where the nom. is expected, is due to εἰ δεῖ, which interrupts the subject. ἀδύνατα—c. 72, 2.
- 74, 2. Έντεῦθεν δή—marking the decisive moment. Cf. c. 58, 2. πρῶτον μὲν—answered by τοσαῦτα ἐπιθειάσας c. 75, 1.
- 74, 3. Ξυνίστορες—a solemn word. Aesch. Ag. 1055, Soph. Ant. 542, Eur. Supp. 1174. οὔτε τὴν ἀρχὴν ἡλθομεν—'we did not at first attack.' This is answered by οὔτε νῶν. δὲ—answers ἀδίκως. τὸ ξυνώμοτον—the oath to aid in giving freedom to Greece. It would certainly be supposed that the oaths then taken were only binding in the war against Persia. Cf. c. 72, 1. γῆν τήνδε ἐν ἢ—the art may be omitted with demonstratives when a relative clause follows.

- -c. 4, 5. ἐναγωνίσασθαι—c. 20, 4. Eur. Bacchae, 507 ἐνδυστυχήσαι ... ἐπιτήδειος. ἡν τι ποιῶμεν—litotes; cf. ἡν τι ποιῶμεν με διαθεία με διαθεί
- **75**, l. Περιεσταύρωσεν—se. ὁ βασιλεύς. τοῦ μηδένα—to fetch supplies. χῶμα ἔχουν—this was not quite close to the wall; but nearly touched it. Cf. c. **77**, 3 τὸ μεταξὺ τοῦ τείχους καὶ τῆς προσχώσεως. αὐτῶν—the Plataeans.
- 75, 2. Κιθαιρῶνος—the town lay at the N. foot of Cithaeron. ἐκατέρωθεν—se. τοῦ χώματος, on both sides the mound was strengthened by planks crossing one another at right angles. ἀντὶ τοίχων—cf. c. 3, 3. The mound did not run all round the town, and its purpose was to support the siege engines. ὑλὴν—¹loose wood ¹) (ξῦλα, timber.
- 75, 3. Διηρημένοι—middle, sc. τὸ χοῦν. ἀναπαύλας—
 'relief-parties.' ξεναγοι—the Lacedaemonian commanders
 of the allies, who were superior to the generals sent by the
 allies themselves. ξυνεφεστῶτες—i.e. with the officers of
 the allies.
- 75, 4. Ένλινον τεῖχος—a frame-work of timber, in which the bricks were secured. Buildings are sometimes constructed in this way in Germany. $\tau \epsilon \hat{\imath} \chi o s$ is not really 'a wall' here, any more than in Pindar, Pyth. III. 38 $\tau \epsilon i \chi \epsilon \iota$ $\theta \epsilon \sigma a \nu$ $\epsilon \nu$ ξυλίν $\rho \sigma \nu \gamma \rho \nu o \iota$ κούραν, $\sigma \epsilon h a s$ δ' $d \mu \phi \epsilon \delta \rho a \mu \epsilon \nu$ λάβρον Αφαίστου, of which Thuc. was probably thinking.
- **75**, 5. Ξύνδεσμος—sc. $\tau \hat{\omega} \nu \pi \lambda l \nu \theta \omega \nu$. $\pi \nu \rho \phi \hat{\rho} \rho \nu s$ —a common expedient in ancient sieges.
- 75, 6. Μέγα—pred. Cf. Demosth. 2, 8. διελόντες—the wooden face of the Spartan χῶμα sloped towards the wall of Plataea, so as to touch it at the ground; hence προσέπιπτε. ήρετο ... και ἀντανήει—parataxis, expressing well the simultaneous advance of wall and mound.
- 76, l. Taρσοῖς—this word describes almost any series of parallel lines, as in basket-work; here reed wattles. (Used also of the 'tarsal' bones in the hand and foot; of a bird's wing, and of a bank of oars. The Atticists and their followers notice the word extensively.)

 καλάμου—gen. of material. ἐνίλλουτ-ες—the primary sense is 'to twist, roll.' It is connected with ιλλός, a squint, and Pausanias the Atticist gives ἐνίλλειν τὸ ὀφθαλμοῖς καταμωκᾶσθαι (to mock at anyone by winking). From this notion of twisting the word comes to mean 'to squeeze.' (This word is much noticed by the Atticists. L. and S. are unsatisfactory; Arn. has a good

- note.) τὸ διηρημένον—' the hole' in the χώμα. διαχεόμενον—sc. αὐτό, what has just been described, viz. the χώμα as repaired with the wattles. Cf. c. 75, 2.
- 76, 2. Τοῦτο—accus of respect. [καὶ ξυντεκμηράμενα]—as the χῶμα was close to the wall and touched it at the base, it is plain that the Plataeans would not need any τεκμήρια to discover how far to burrow. The edd. speak of calculating distance and direction, but the Peloponnesians had nothing to do but to dig straight ahead, until the χῶμα began to subside. χοῦν—the earth of the χῶμα, as it fell into the mine.
- 76, 3. Όλίγοι πρός πολλούς—a common antithesis; c. 100, 5; I. 110; III. 112; IV. 26; V. 80; VII. 87. Ενθεν και ένθεν—as the enemy gained on them, the Plataeans built a crescent-shaped wall, concave to the besiegers, starting from the extremities of that part of the wall opposite the χώμα, so that in case the enemy should take the raised wall by storm, they might find another wall behind. avrov-i.e. τοῦ μεγάλου τείχους) (τοῦ βραχέος = the part which had not been raised. ἐκ τοῦ ἐντὸς—' inside,' like a parte. μαλλον they had not been exposed to a cross-fire before. Thuc. means that the further in to the crescent the Peloponnesians got in building the youa, the more exposed they would be to a fire from each side: προγωρούντας έσω belongs to γίγνεσθαι also. (There is no need to explain this, as one scholar does, as for èv àu. γιγνομένους μάλλον πονείν.) Cf. Tac. Hist. v. 11, of the siege of Jerusalem, muri per artem obliqui aut introrsus sinuati, ut latera oppugnantium ad ictus patescerent.
- 76, 4. Τοῦ μ. οἰκοδομήματος—after ἐπὶ μέγα, which = μέγα μέρος and replaces the accus. after κατέσεισε, as in IV. 100 it replaces a nom., ἐσεσιδήρωτο ἐπὶ μέγα τοῦ ἀλλου ξύλου. κατὰ 'by.' Cf. c. 99, l. Aeschin. 2, 124 εἰσπλεῦν κατὰ τὸν ποταμόν. κατέσεισε—'shook.' ἄλλας—sc. προσήγων. καὶ δοκοὺς—the rel. sentence is changed to a principal; this is due to the length of the second clause. ἀπὸ τῆς τομῆς ἐ. —'at both ends,' sc. τῶν δοκών. This belongs to ἀρτήσαντες, as also does ἀπὸ κεραιῶν, stout poles, like a ship's yard-arm, made fast to the wall and projecting from it above the siege engines. ἀνελκύσαντες—on the double partic. with ἀφίεσαν, see c. 15, 2. ἐγκαρσίας—at an angle to the μηχαναί. χαλαραῖς—'by letting the chains go.' διὰ χειρὸς—c. 13, 2. τὸ προέχον—' the point.' ἐμβολῆς—' head' of the ram.
- 77, 1. Χώματι—after ἀντιτείχισμα. Cf. c. 61, 2 δήλωσις ἄπασι. Thus μείζον is not required before έγίγνετο. Cf. v. 116 ώς αὐτοῖς τὰ διαβατήρια ἰερὰ οὐκ ἐγίγνετο. ἀντιτείχισμα—i.e. τὸ μηνοειδὲς τεῖχος. δεινῶν—'means of coercing them.'

- 77, 2. Πειράσαι—c. 19, 1; also for πάσαν ίδέαν.
- 77, 3. Φακέλους—an archaism, according to Marcellinus' life of Thuc. 52. It is found in Herod., Hippocrates, once in Eur., and in later authors. παρέβαλλου—'threw side by side.' τοῦ τείχους—the wall that had been raised, τὸ μέγα οἰκοδόμημα. The object was to set fire to the wood-work of the superstructure. Cf. c. 75, 5. τῆς ἄλλης—after ὄσον. πόλεως—inside the wall, the space between it and the new μηνοειδές τεῖχος.
- 77, 4. "Ορεσιν—cf. Pindar, Pyth. III. 36 πολλάν δ' δρει πῦρ ἐξ ἐνὸς σπέρματος ἐνθορὸν ἀίστωσεν ὕλαν, Hom. Il. 2, 455 πῦρ ἐπιφλέγει ἄσπετον ὕλην οὕρεος ἐκ κορυφῆς, Eur. Ino. fr. μικροῦ γὰρ ἐκ λαμπτῆρος Ἰδαῖον λέπας πρήσειεν ἄν τις. Thuc. naturally mentions the proverbial case of a forest on fire. ὑπ' ἀνέμων—a very common phrase. Cf. c. 85, 6. [ἀπ' αὐτοῦ]—explained as = ἀπὸ τοῦ τριφθῆναι, or ἀπὸ τοῦ πυρός. In either case it is quite superfluous.
- 77, 5. Έδέησε—subject τοῦτο. ἐπεγένετο αὐτῆ—i.e. τŷ φλογί. ἐπίφορον—sc. ἐς τὴν πόλιν.
- 77, 6. "Υδωρ—this clause is in apposition to τόδε, both γdρ and a finite verb being dispensed with.
- 78, l. [Mépos $\kappa.\tau.\lambda$.]—Intr. p. xliii. $\kappa \alpha \tau \dot{\alpha} \tau \dot{\alpha} \lambda \epsilon \iota s$ 'dividing the space among the different contingents.' $\dot{\epsilon} \iota \tau \dot{\alpha} s$ —i.e. between the circumvallation and the city wall) ($\xi \xi \omega \theta \epsilon \nu$.
- **78**, 2. 'Αρκτούρου ἐπιτολάς—ἐπιτολὴ = the first appearance) (ἀνατολὴ = the daily rising. The date is Sept. 18th, the ἐψα ἐπιτολὴ when A. rises just before sunrise) (ἐσπερία ἐπιτολή, which is in March. Cf. Soph. O. T. 1137 ἐξ ἢρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους. Verg. G. Î, 68.
- 78, 3. Πλήθος τὸ ἄ.—c. 2, 2. ἄχρηστον—c. 6, 4. Here of ἄχρηστοι, the general term is distinguished from of πρεσβύτατοι, the particular, and means those whose incapacity was due to other causes than age. ἐγκαταλελειμμένοι—c. 6, 4. Plat. Phaedo, p. 91 c ὤσπερ μέλιττα τὸ κέντρον ἐγκαταλιπών. στισποιοί—pred.; so in Lat., Livy, XXI. 30, 8 advena cultor; ib. 36 exercitus tiro.
- **78**, 4. Τ. οἱ ξύμπαντες—cf. ὁ πῶς ἀριθμός c. **7**, 2. τοιαύτη —pred., with κατεσκευάσθη = τοιαύτη $\dagger \nu$ $\dot{\eta}$ της πολιορκίας κατασκευή, these were the arrangements.
- **79**, 1. Έπιστρατεία—cf. έπίπλους c. **17**, 4. Thuc. would have written rois Πλαταιεύσι were it not for the proximity of so many datives. Cf. έπιβούθεια $r\hat{\eta}$ νήσ ψ III. **51**; έπιδρομήν $r\hat{\psi}$ τειχίσματι IV. 23; for the obj. = gen. cf. VII. **70** τῶν μὲν ψυλακήν τῶν δ' ἐπιβουλήν. **Bortualous**—in the N.W. of

221

NOTES.

- Chalcidice, which was called Βοττική. ἀκμάζοντος—c. 19, 1. τρίτος αύτός—Intr. p. lxxvii. He had power superior to that of his colleagues for this expedition.
- 79, 2. Σπάρτωλον—between Olynthus and Apollonia. προσχωρήσειν ὑπὸ—pass. of προσάγεσθαι c. 30, 2. ἔνδοθεν—regarded from the Athenian point of view. πρασσόντων—c. 2, 3. ὁπλῖται τε καὶ στρατιὰ—'hoplites and other troops,' the general being again added to the particular. Cf. c. 78, 3. 45—'as a.'
- 79, 3. Χαλκιδέων—those from Olynthus. iππίας—the Athenian cavalry were defeated in 431 twice during the invasion of Attica, c. 19, 22.
- 79, 4. Είχον—sc. οἱ ᾿Αθηναῖοι. Κρουσίδος—on the Thermaic Gulf. ἐπιβοηθοῦσιν—sc. τοῖς Χαλκιδεῦσι.
- 79, 5. Προσγιγνομένοις—' by the arrival of this reinforcement.' ἀναχωροῦσι—sc. οἰ ᾿Αθηναῖοι.
- 79, 6. "Η δοκοίη—cf. c. 100, 5, per occasionem adequitantes. ἐπὶ πολύ—of space, as c. 75, 2.
- 79, 7. Υποσπόνδους—see c.92,4. τοὺς αὐτῶν—contrasted with those of the enemy; not implying that the Chalcidians and Bottiaeans separately took up their dead. Cf. IV. 97, 1.
- 80, 1. 'Αμπρακιώται—they had made an attack on Argos in concert with the Chaones and other tribes of barbarians in the autumn of 430 B.C. c. 68, 9. The Chaones were possibly a remnant of the Pelasgi. Hence they are sometimes treated as Greeks, though Thuc. always calls them barbarians. Grote, II. p. 234, Curtius, Hist. G. I. 104 'In later times they were regarded as barbarians ... but, according to their origin, they could claim perfect equality with the other branches of the Greek people.' (Cf. Matthew Arnold, Lit. and Dogma, init.) ***naoav—this elaborate undertaking is in marked contrast, with the issue, c. 82; and it is quite in Thuc,'s manner to make the opening imposing under such circumstances. Cf. c. 7, 2. 'Αθηναίωνthe Ambraciots were actuated by the tribe hatred existing in that quarter, and they had an old grudge against Phormio (c. 68). Now that Athens was in difficulties, they took the chance of revenge, and were at pains to demonstrate to Sparta that they were very important friends to her. άδυνάτωνthrough being occupied with the fleet, and in protecting their coasts. τῶν ἀπὸ θ. 'A.—ἀπὸ is for ἐπὶ by attraction to ξυμβοηθείν, 'the Acarnanians on the sea-coast would be unable to aid' the inland tribes. κρατήσουσι ... ξσοιτο—the indic. and opt. in the same sentence in Or. Obl. M. T. 670. όμοίως— ' would not find it so easy to.' ελπίδα ... λαβείν—

- έλπίς ἐστι regularly has aor. infin., like εἰκός ἐστι c. 11, 8. Ναύπακτον—this appealed equally to the Spartans, Corinthians, and Ambraciots; as the position of the conquered Messenians was a chronic insult to Sparta, Phormio interfered with the western trade of Corinth, and the Ambraciots too had their grudge against him.
- 30, 2. "Ετι—c. 66, 2. Cnemus' year of office had not yet quite expired. For έτι of a period nearly complete, cf. c. 59, 3. ἐπὶ νανσὶν—the dat. only here and τν. 10, 3. The gen. is regular, as c. 57, 1. So Demosth. 45, 30 says τὰ ἐπὶ τραπέζης δντα, 27, 11 μνῶς ἐπὶ τῆ τραπέζης: Aristoph. Εq. 754 ἐπὶ ταυτησὶ καθῆται τῆς πέτρας, ib. 783 ἐπὶ ταῦσι πέτραις καθήμενον. There is no difference of sense, but the dat. is rare except with names of places. (Rutherford, Babrius, p. 7, wrongly denies the existence of this dat. in comedy.) ναντικῶ—abstract for concrete. Λευκάδα—an ally of Sparta, c. 9, 2, and a convenient point from which to attack Acarnania.
- 80, 3. Ήσαν ... ξυμ.—c. 12, 2. ἐν παρασκευῆ—c. 17, 5. ἐκ Λευκάδος ... ἀφικόμενον ἐν Λευκάδι—a convenient inaccuracy, as in c. 70, 3. For ἐκ Λ., αὐτόθεν would have been more accurate.
- 30, 4. Λαθόντες—i.e. he passed the mouth of the Gulf of Corinth on his way to Leucas without being detected. εξκοσι—c. 69.
- 80, 5. 'Αρχικοῦ—the presidency was in the hands of a particular family. The Chaones, then a powerful tribe, subsequently lost their importance, and were little more than a name in the time of Augustus. Verg. G. I. 8; II. 67. They, with the Molossi and Thesproti were the chief Epirot tribes.
- **80**, 6. **Moλοσσούs**—became under Pyrrhus the rulers of Epirus. 'Ατιντάνας—bordered on the Parauaei near the river Aous. 'Οροίδφ—both with ξυνεστρατεύοντο and ἐπιτρέψαντος.
- 80, 7. Κρύφα—he was supposed to be an ally of Athens, c. 29, 6. ὕστερον—c. 5, 3.
- BO, 8. Έπορεύετο—he started from Ambracia. Λιμναίαν—between Argos and Anactorium, now Kravassara, and the natural point of departure from the Gulf of Ambracia to the Gulf of Corinth. The first object of the expedition was to obtain control of this route. Στράτον—on the Achelous, now Sourovigli. In 168 B.C. Livy says it was urbs validissima: now it is a poor village.
- 81, 1. Οὔτε ... τε—the two results, like the two causes, are introduced by parallel clauses. ἔπεμπον κελεύοντες—c. 6, 2.

- 81, 2. Of Π. και of ξ.—the former = those sent with Cnemus, the latter the Ambraciots and barbarians. See c. 9, 2. λόγοις... ξργφ—the antithesis gives a good idea of their confidence that they would succeed.
- **81**, 3. Μέσον—art. omitted, as with δεξιών κέρας. προσησαν—i.e. ήσαν πρὸς τὴν πόλιν.
- 81, 4. Διὰ ψυλακῆς ἔ.—cf. c. 13, 2, but here ἔχειν is intrans., as in VII. 8, 3. ἀξιούμενοι—' considered.' οὐτ' ἐπέσχον—εc. τὸν νοῦν, ' had no intention.' This description is slightly sarcastic. τὸ στρατόπεδον—i.e. the camp which they had arranged to form, 2 above. καταλαβείν—' occupy,' establish themselves in, as III. 31 τῶν πόλεων καταλαβείν τισα. (According to Behrendt's conjecture, the sense would be 'did not pause in their effort to occupy Stratus before the Greeks'; τὸ belonging to the infin., cf. VII. 33, 3 ἐπέσχον τὸ εὐθέως ἐπιχειρεῦν.) αὐτοβοεὶ—noted by Marcellinus as ἀρχαιότερον τῶν κατ' αὐτὸν χρόνων. Cf. c. 77, 3 φακέλους.
- 81, 5. "Ετι προσιόντας—i.e. that they had not halted, like the Greeks. Cf. έτι προσελθείν below and c. 21, l. όμοίως—'as they had intended.' όμοσε χωρήσαντες—c. 62, 3.
- **81**, 6. Καταστάντων—i.e. τῶν Χαόνων καὶ τῶν Φλλων. M. T. 848.
- 81, 7. Οlηθήναι— sc. τοὺς Έλληνας. For the change of subject, cf. c. 3, 4. καταληψομένους—sc. τοὺς βαρβάρους.
- 81, 8. Ένέκειντο—κατὰ κράτος ξφευγον. Schol. The word, generally used of the pursuing party, well expresses the eagerness with which the barbarians rushed upon the lines of the Greeks. ἀνελάμβανον—as they arrived in scattered bodies. ἀνει δ. κινηθήναι—without arms they could not stir, and even ξὸν ὅπλοις it was dangerous for small foraging parties. τοῦτο ποιεῖν—i.e. σφενδονᾶν. Cf. c. 11, 8.
- an important town on a hill in marshy ground near the S.W. coast of Acarnania, W. of the mouth of the Achelous. See c. 102. It had a considerable trade. In 450 B.C. the Messenians of Naupactus had tried to get possession of it, but failed, though Pericles himself laid siege to it with a large fleet. In 428 Asopius, son of Phormio, with the Acarnanians, started from Naupactus on another attempt to get hold of the place, but failed. In 424 the Acarnanians made it join Athens. It was captured and strengthened by Philip of Macedon in 219 (Polyb. IV. 65); and restored to the Acarnanians by Rome in 168, from whom it had been taken by the Actolians in 213 (Polyb. XXII. 15, Livy, XXXVIII. 11). It was connected with Apulia by trade.

probably means that the Oeniadae had been with Cnemus from the first, having joined him at Ambracia, though they are not mentioned, c. **80**, 5. ξυμβοήθειαν—sc. τῶν ᾿Ακαρ-νάνων.

- 83, l. ' $A\pi\delta$ balásons äve—'that the Acarnanians on the coast might not aid those in the interior.' For the attraction of $\delta\pi\delta$ balásons, cf. c. 80, l. $\delta\pi\delta$ and is in fact synonymous with $\delta\pi\delta$ d. $\delta\pi\delta$ happens as from [τ]s $\kappa.\tau.\lambda$.]— δ advis always takes the dat. $\delta\kappa$ orı—c. 69, l.
- 83, 2. Παραπλέοντας—'as they were sailing out of the gulf along the coast,' i.e. εξω belongs to the partic. εν τῆ εὐρυχωρία—'in the open sea,' so as to have space for manœuvring.
- 83, 3. Στρατιωτικώτερον—i.e. έπλ στρατείαν μάλλον. Cf. c. 87, 2. They intended to make descents on the coast of Acarnania, cf. c. 80, l. κομιζομένων—belongs in sense to άντιπαραπλέοντας far more than to έώρων αὐτούς which only makes a periphrasis for άντιπαρέπλεον. Cf. είχον έμπείρους c. 4, 2. Πατρών—now the largest town in Peloponnese, but its importance only dates from the 1st century A.D. Its greatest distinction is that here the patriots in 1821 first rose against the Turks. διαβάλλοντες = διαβαίνοντες. This intrans. use elsewhere only in Herod, and poets. кібоs-on the coast of Aetolia, now Varassova, at the mouth of the Euenus, now Phidhari. It had belonged to Corinth, but had been taken by the Athenians 456 B.C. It lay at the foot of the mountain of the same name. Εύήνου-Ovid, Met. 9, 104 fol. relates how Hercules slew άφορμισάμενοι- 'though they had slipped Nessus here. from their moorings in the night'; in order to elude the Athenians, the fleet tried to cross over to Acarnania before daybreak. The battle took place soon after dawn, c. 84, 2. ξλαθον precedes κατείδον in time, and is plup. in sense. πορθμόν-i.e. in the middle of the Gulf of Patrae, in the open, as Phormio had planned; and therefore between Patrae and Chalcis.
- 83, 4. Παρεσκευάζοντο—cf. c. 7, 1. The imperf., as Cl. says, is due to the distributive nature of the act described.
- 83, 5. Διδόντες—belongs to ώς μέγιστον, the circle was as large as possible without leaving an opening. μη shows that the partic. implies preference or prohibition: 'so as not to afford.' διέκπλουν—this famous manœuvre consisted of 'rowing through the intervals of the adversary's line, and thus getting in their rear, ... and before the ship of the adversary could change its position, of striking it either in the

stern, or in some weak part.' Grote. τὸ ἐμβάλλειν καὶ διασχίζειν τὴν τῶν ἐναντίων τάξιν. Schol. τὰς πρώρας κ.τ.λ.—sc. ἐτάξαντο. This chiasmus is pronounced by F. Stein to be 'librarii additamentum prorsus supervacaneum.' Anyhow it is detestable. (πρώρα σὺν τῷ ῖ, Herodian.) διὰ βραχέος—with παραγιγνόμενα, masc. in spite of ναῦς; 'might be at hand to sail out.' εἴ τη—they were uncertain at what point of the circle the Athenians would attack.

- 84, l. Κατὰ μίαν—' in a single line,' one ship behind the other. ἐν χρῷ—i.e. as near as possible. Cf. ad vivum resecare. δόκησιν—c. 35, 2. ἐμβαλεῖν—fut. Cl. quotes IV. 55 δόκησις τι πράξειν. προείρητο ... ὑπὸ—the construction is due to αὐτοῖς.
- **84**, 2. Εἰώθει—sc. αὐτὸ from ὅπερ, cf. c. **4**, 5. ὁπόταν—cf. c. **11**, 6. τότε—i.e. when the wind threw them into confusion. γίγνεσθαι—might be ἐσεσθαι—'quod enim fit non est, sed erit.' Sta. Cf. IV. **24** ηλπιζον ... χειρώσεσθαι, καὶ ήδη σφῶν ἰσχυρὰ τὰ πράγματα γίγνεσθαι.
- 84, 3. Κατήα—c. 25, 4. ὑπ' ἀμφοτέρων—with προσκειμένων. βοή τε—the τε adds the third fact. For the disturbance, cf. Eur. Hec. 607 ναυτική τ' ἀναρχία | κρείσσων πυρότ. ἀναφέρων—owing to the etiff breeze and heavy sea they could not clear the water. ἀλκήν—'resistance,' robur. So Herod., common in poets and found frequently in Xen. as Ages. 10, 1; but not found in any other Attic prose. Δύμην—W. of Achaea; the exact site doubtful.
- **84**, 4. Μολύκρειον—a small town near Antirrhium. Ποσειδώνι—cf. Aristoph. Eq. 561 & Γεραίστιε (Poseidon, from Geraestus, the site of a temple) παῖ Κρόνου, Φορμίωνί τε φίλτατ' ἐκ τῶν ἄλλων τε θεῶν 'Αθηναίοις, referring to Poseidon's victories, and to the success at Pylus. 'Ρίφ—cf. c. **36**, 2; called also τὸ ᾿Αντίρριον, now Kastro Roumelias, 1½ mile from the Rhium on the opposite coast. See L. and S. s.v. ρίον.
- 84, 5. Κυλλήνην—opposite Zacynthus, and a port of importance, of which there are no remains. Λευκάδος—Cnemus was left at Oeniadae. Thence he had crossed to Leucas.
- 85, 1. Τῷ Κ.—belongs to ξυμβούλους. The despatch of ξ. to aid the commander was not an uncommon occurrence, and shows with what jealousy the ephors controlled the officials. βελτίω—observe the truculence of this laconic message.
- 85, 2. Πρῶτων—i.e. in the Peloponnesian war.

 πειρασαμένοις—see c. 5, 5.

 δι' όλίγου—not post, but per brew,
 as in διά παντὸς τοῦ χρόνου.

 δ. 1.

- 85, 3. Ναθς περιήγγελλον—cf. c. 10, 1, and we expect ναθς παρασκευάζεσθαι οτ πέμψαι. ώς ἐπί—cf. c. 83, 3.
- 85, 4. 'Αγγελοῦντας ... και κελεύων—cf. c. 6, 2. It is clear from the answer to this urgent message that the government did not realise the situation.
- 85, 5. Τφ κομίζοντ.—it is strange that the commander is not named, and possible that he is a substitute appointed in place of Pericles, who was then dangerously ill.
- 85, 6. 'Απλοίας—i.e. rough weather. Had they been merely becalmed, they would have rowed. Only found in Herod. of prose writers. ἐνδιέτριψεν—c. 18, 2.
 - 86, 1. Πάνορμον—just inside the straits, close to Rhium.
- 86, 2. Παρέπλευσε δὲ—cf. c. 7, 1 for the anaphora. 'Ρίον
 —c. 84, 4. 'ξω—Antirrhium and Rhium (Kastro Moreas)
 formed the entrance to the Gulf of Corinth. Phormio anchored
 W. of Antirrhium.
- 86, 3. Έπτὰ—probably rather under the distance in those days. Thuc. judged by his eye. Strabo is still less exact; he calls the distance five stadia.
- 86, 4. 'Ο πεζός—for ὁ π. στρατός. The ellipse of a masc. non-personal noun is rare: this one is found only in Herod. and Thuc. ἐπειδή καλ—cf. et ipse common in Livy. είδον—sc. ὁρμισαμένους. Cf. c. 11, 8.
- 86, 5. Έπὶ—c. 25, 3. μελετῶντες—absolute, only παρασκευαζόμενοι governing ναυμαχίαν. γνώμην ξχοντες—with infin. like γνόντες. For the double partic. see c. 15, 2. of μὲν—the subject subdivided; cf. c. 5, 3. πρὸς ἐκείνων—'to their interest'; cf. c. 83, 2.
- 86, 6. "Επειτα—answers $\dot{\epsilon}\pi l \,\mu \dot{\epsilon}\nu$ in 5. ποιῆσαι—'to bring on,' the act. of the generals; contrast c. 83, 3, mid. of the men. $\dot{\alpha}\pi\dot{\delta}$ τῶν 'A.—more formal than $\dot{\alpha}\pi$ ' 'Αθηναίων. ἐλεξαν—Intr. p. lviii.
- 87, l. "Έχει— = παρέχει: 'does not support a conclusion which can justly cause you alarm.' [τδ] ἐκφοβῆσαι— omitting τὸ take ἐκφοβῆσαι with δικαίαν, as in IV. 17 δίκαιοί εἰσι καὶ ἀπιστότατοι εἶναι. The conclusion they drew from the preceding battle was that they would be defeated in the coming battle: and this conclusion caused them φοβεῖσθαι τὴν μέλλουσαν. But the battle, they are told, does not afford the τεκμήρια for such a conclusion. (τὸ ἐκφοβῆσαι cannot be accus. of respect, as in c. 53 τὸ προταλαιπωρεῖν, because such an accus. would here certainly contain a reference to the expected issue of the coming fight. The usual translation 'ground for fear' gives a wrong sense to every one of the three words.

- If πεφοβήσθαι were read, the construction would be δικαίαν πεφοβήσθαι, = 'which it is right to fear,' ἡ τέκμαρσις δικαία ἐστι —πεφοβήσθαι being equivalent to δίκαιδν ἐστι τὴν τέκμαρσιν πεφοβήσθαι, infin. of purpose.)
- 87, 2. Έπι στρατείαν—c. 83, 3. τὰ ἀπὸ τῆς τ.—the wind and sea, c. 84, 3. και πού τι και—the expression barely does more than suggest the possibility of what was certain. The object is to blame τύχη and excuse γνώμη.
- 87, 3. Kaτà—'owing to.' προσεγένετο—much like έπιγίγνεσθαι, c. 4, 2, but the defeat is regarded as an unavoidable occurrence added to their other disadvantages (Tà à mò The Tixys). Cf. Vergil's 'nec Teucris addita Juno | usquam aberit, Aen. VI. 90. της γνώμης το μη κατά κράτος νικηθέν—= ή γνώμη μη νικηθείσα. Cf. c. 59 το δργιζόμενον της γνώμης. Militibus fortuna victis invictus ipsorum animus opponitur. Hache. 'It is not right that our minds, which we feel (μή, not οὐ) were not conquered by force but have still some answer to give, should be depressed by the result of mere accident.' κατά κράτοςυι, as in κατά κ. αίρεῖν. άντιλογίαν—sc. πρός τὸ κατά κράτος νικηθήναι, viz. the answer that the disaster was due to dπειρία. τύχη, want of παρασκευή. A familiar word in Plato. φοράς—opposed to γνώμης above. νομόσαι—sc. δίκαιον. ανδρείους δρθώς—' really brave,' δρθώς as in Aristoph. Eq. 1085. άπειρίαν ... προβαλλομένους—' make in experience an excuse.' τοῦ ἀνδρείου π.—' while courage remains.' TIVI-nent.
- 87, 4. 'Υμῶν δὲ—topic τὸ δυνατόν. Index, s.v. τόποι. λείπεται—sc. τῆς ἐκείνων ἐμπειρίας. μνήμην—' presence of mind.' ἄνευ εὐμνχίας—the insinuation that the Athenians lacked courage is wholly unsupported by argument. ἄνευ ἀλκῆς—' without boldness,' as in c. 84, 3 robur; it is the result of εὐψυχία.
- **87**, 5. 'Απαράσκευοι τυχείν—for the omission of δντες, cf. c. **39**, 4.
- 87, 6. Πλήθος—c. 11, 3. τὰ δὲ πολλά—adverbial accus. For the γνώμη, cf. c. 13, 2.
- 87, 7. Προσγενόμενα—here of additional advantages; contrast 3 above. διδασκαλίαν—cf. Aesch. Ag. 185 Ζήνα τὸν πάθη μάθος | θέντα κυρίως έχειν. Arn.
- 87, 8. Τὸ καθ' ἐαυτὸν—cf. c. 11, 3. τις προσταχθη—the change from the plur. to the indef. sing. is due to the intervention of ἔκαστος. On the juxtaposition of 2nd and 3rd pers., ἐαυτὸν ... ἔπεσθε etc. see c. 11, 1, 44, 1.
- 87, 9. Πρότερον—Cnemus, Machaon, Isocrates and Agatharchidas. οὐ χεῖρον—meiosis, not to offend the others.

- ένδώσομεν—as in c. 49, 4. ην δέ τις—this vague threat shows that the officers suspected there had been cowardice in the former battle. Cf. c. 35, 2.
- 88, l. 'Ορρωδίαν—the noun is used by no other prose writer but Herod. alσθομένους δτι—a substantive clause after alσθάνομαι is not very common, cf. I. 50, vII. 49, l. δτι and opt. is found, e.g. in IV. 122; V. 2; VIII. 100, but the partic. is far commoner. ξυνιστάμενοι—cf. c. 21, 3. ἐν τῶπ.—c. 41, 2. παραίνεσιν ποιήσασθαι—παρακελεύσασθαι, the harangues of generals being called παραινέσεις οτ παρακελεύσεις οτ λόγοι προτρεπτικοί (cf. p. 48); of the three είδη οτ γένη of speeches, νία. λόγοι δικανικοί (forensic), λ. ἐπιδεικτικοί (of which ἐπιτάφιοι are a branch), and λ. συμβουλευτικοί, παραινέσεις belong to the last.
- **88**, 3. Πρός—cf. c. **22**, 1, **59**, 3. **τοῦ θαρσεῖν**—cf. iv. **17**, 3 ὑπόμνησιν τοῦ καλῶς βουλεύσασθαι ἡγησάμενοι : 'council them to take heart.'
- 89, 1. Οὐκ ἀξιῶν—for the double partic. ὀρῶν ... ἀξιῶν, cf. c. 59, 3. ἐν ὀρρωδία ἔχειν—c. 59, 2.
- 89, 2. Οὐκ ἀπὸ τοῦ ἴσου—the neg. of τὸ πλῆθος, as in c. 18, 1 παραλίπη καὶ μὴ δημότη. ♣—i.e. τοῦτο ῷ, the τοῦτο belonging to θαρσοῦσιν, lit. 'as to that in which they feel confidence,' νία. ὁς προσῆκον σφίσιν ἀ. εἶναι, the courage which they have shown so often. For the construction, cf. Livy, xxi. 10 id de quo ambigebatur, eventus belli, unde jus stabat, ei victoriam dedit. κατορθοῦντες—antithesis to οὐ δι' ἄλλο τι. Cf. c. 65, δ. διὰ ... ἐμπειρίαν depends on κατορθοῦντες. τὰ πλείω—because they had so seldom fought at sea. καὶ σἴονται—'and so they think.' For the change from partic. to indic., cf. v. 61, 4 βουλόμενοι ἄλλος τε ... καὶ ὅμηροι ἢσαν. So Eur. Βακειλαε, 225 πρόφασιν μὲν ὡς δὴ μαινάδας θυοσκόους (sc. οὐσας), τὴν δ' λφροδίτην πρόσθ' ἄγειν τοῦ Βακχίου. ποιήσειν—subject τὴν ἐμπειρίαν.
- 89, 3. Τὸ δ'—i.e. τὸ κατορθοῦν. ἐκ τοῦ δικαίου—cf. c. 44, 3, = δικαίων. περιέσται—' will be found on our side.' ἐν ἐκείνφ—i.e. ἐν τῷ πεζῷ. εύψυχ(q—answers the statement made in c. 87, 5. προφέρουσι— = πρέχειν, only used by Herod., Thuc. and poets. τῷ δὲ—' owing to our superiority in experience, we are more confident.'

- 39, 4. Te—adds the third fact to πρῶτον μὲν ... ἔπειτα above, and so gives another reason for the conclusion μὴ ... δείσητε. διὰ τὴν 'for the sake of,' with ἡγούμενοι. The statement is general. οὐκ ἄν—the prot., 'if they had had their own way' is implied in ἄκοντας. ἐπεχείρησαν—emphatic. παρὰ πολὺ 'decisively'; cf. c. 8, 4.
- 89, 5. Κατὰ ... και δτι—cf. c. 65, 7 for κατά. τοῦ παραλόγου—cf. τῷ οὐκ εἰκότι below; explained in οἱ δἱ ἐκ πολλοῦ ... ἀντιτολμῶστι: 'worthy of our astonishing action,' in offering battle with such inferior numbers. (τοῦ παρὰ πολὺ is explained to mean τοῦ παρὰ πολὺ προνενικηκέναι, but (1) this is not clear, (2) the previous victory has just been referred to and the probability of another sufficiently implied in κατὰ τὸ προνενικηκέναι: a new reason is now wanted, (3) the next section, introduced by γὰρ, is meaningless.)
- 89, 6. 'Αντίπαλοι—' most men, when they are a match for the enemy.' πόσυνοι—found also v. 14, 3; vi. 2, 6; otherwise only in Herod. and poets. Cf. Ruth. New Phryn. p. 21. The ordinary word is πιστείων, as in 2 above. ἐκ πολλῷ ὑποδεεστέρων—sc. ἐπιόντες: cf. ἀπ' ἐλασσόνων ὀρμώμενος c. 65, 2, 'whose means are far inferior.' τῆς διανοίας τὸ β.—' strength of will.' τῷ οὐκ ἀκότι—' because of what they never expected than on account of our expected preparations.' (Ste. gives up this passage, and other edd. put a sense upon it which the words will not bear.) κατὰ λόγον—the Peloponnesians were expecting the immediate arrival of reinforcements from Athens; cf. c. 86, 6.
- 89, 7. 'Hμας—he hints that the enemy are both ἄπειροι and ἄτολμοι.
- 89, 8. Τον ἀγῶνα—topic τὸ ξυμφέρον; cf. c. 11, 3. εἶναι
 —infin. of limitation, in this phrase almost confined to neg.
 sentences. ἐμβολήν—charge broadside, with the ἔμβολον)
 (προσβολή, charge prow to prow. ἐκ πολλοῦ—e longinquo.
 ἀναστροφαί—turning back after any manœuvre to regain the original position of the ship.
 ἐν τούτφ—' in these circumstances'; cf. ἐν ῷ c. 1.
- 89, 9. Τούτων—in the analysis the peroration is made to begin here. There was in antiquity some doubt about the place where the πίστις ends. The schol. on 10 ὁ δὲ ἀγὼν remarks τινὲς ἀπὸ τοῦ δὲ τοὺς ἐπιλόγους, and the same writer puts οἱ ἐπίλογοι to 11. Of. the opening of the peroration in c.

 11, 9, 87, 8. παρὰ ταῖς ναυσὶ—Intr. p. xliii. παρὰ is rarely used thus with things, cf. c. 43, 2; but the frequent personification of πόλις, ναῦς, etc. renders the phrase possible. The Athenians, up to the beginning of the action, were on shore, c. 90, 3. δι' ὀλίγου—local; cf. c. 29, 3. κόσμον

- και σιγήν—cf. c. 11, 9. ξε τε τὰ πολλά ... ναυμαχία—for ἐε, with ξυμφέρει, cf. Iv. 26, 5. The only other passage in which an impersonal noun is in dat. with ξυμφέρει is vi. 83 λόγου μὲν ἡδονἢ τὸ παραυτίκα τερπομένους, τῷ δ' ἐγχειρήσει ὅστερον τὰ ξυμφέροντα πράσσοντας.
- **89**, 10. 'Αγών ... καταλῦσαι—generally περί, ὑπέρ, or ἔνεκα, as c. **63**, 1, but here the infin. are epexegetic. ἐλπίδα τοῦ ναυτικοῦ—cf. πενίας ἐλπίδι, c. **42**, 4.
- **89**, 11. **A**δ—' again.' **ἐθέλουσιν** = εἰώθασι, φιλοῦσι, as in Herod, and Xen.
- 90, l. Έπὶ τεσσάρων—' four deep,' in four lines. ἐπὶ τὴν ἐαντῶν γῆν—with ταξάμενοι, 'drawing up their ships with the coast of Peloponnesus at their backs'; the four lines extended back towards the coast. (This is obscure enough, but it is the only possible sense. ἐπὶ cannot mean παρὰ 'along.') ἔσω [ἐπὶ]—these are not possible together; but? ὡς ἐπὶ τοῦ κ. The Peloponnesians were moving N.E. from Rhium, and therefore in the direction of Naupactus. δεξιῷ κέρα—when they began to move up the gulf, the four lines of ships turned to the right, so that there were now four abreast, the right wing leading.
- 90, 2. Εἴκοσι—the Peloponnesians had 77 ships (c. 86, 4); as the right wing consists of 20 ships 4 abreast, the rest of the lines were probably so arranged that every fifth line consisted of only 3 ships abreast instead of 4, which would give 3 groups each consisting of 19 ships. ταύτη—'in this direction,' towards Naupactus. διαφύγοιεν—into the open part of the gulf, eastwards.

 **πλέοντα τὸν ἐπίπλουν—' the attacking line when it bore down on them.' Cf. 4 below ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον.
- 90, 3. Ἐρήμφ—i.e. deprived of its protection, Phormio being at Antirrhium. For the sense, not implying that there were no people in Naupactus, cf. c. 25, l ἀνθρώπων οὐκ ἐνόντων. κατὰ σπουδήν—cf. c. 94, 2. ἐμβιβάσας—imponere; the object omitted as constantly in naval and military phrases. For the double partic. see c. 4, 4. Μεσσηνίων—from Naupactus.
- 90, 4. Έπι κέρως—' in single file.' ἀπὸ σ.—cf. c. 92, 1. μετωπηδόν—τὰ μέτωπα, δ ἐστι τὰ πρόσωπα τῶν νεῶν, παρείχον τοῖς ἐναντίοις. Schol. i.e. they turned to the left, into four lines, as they had been at first. τάχονς—depends on ώς είχεν ἔκαστος. Χen. Hel. 4, 5, 15.
- 90, 5. Τῶν δὲ—ί.ε. τούτων δὲ = πασῶν τῶν νεῶν. τὸ κέρας
 —i.e. the right wing, τὰς εἴκοσι ναῦς of 2 above. τὴν ἐπιστροφὴν—cf. τὸν ἐπίπλουν in 2 above; 'the sudden turn.'

Elwoav—technical, 'to force an enemy to run his ship aground.' δσοι μή — = εl μή τινες.

- 90, 6. 'Αναδούμενοι—the imperf. partic. in this phrase expresses the lashing of each of the vessels. The aor. is used in vii. 74. είλον ήδη—'had already taken.' ξὺν τοῖς ὅπλοις—c. 2, 1.
- 91, l. Έκράτουν ... διέφθειραν—' were successful and had disabled.' φθάνουσιν ... προκαταφυγοῦσαι—aor. partic. here coincident in time with the historic pres. Cf. c. 2. 3 ελαθον έσελθόντες. αὐτοὺς τοὺς ἐν ταῖς ναυσί. Ισχουσαι—' riding at anchor.' κατά—shows the point of the coast. Ισχω also takes ἐς or dat. παρεσκευάζοντο ἀμυνούμενοι—ὼς omitted, as in c. 18, l, al.
- 91, 2. Ύστερον—)(φθάνουσιν. Cf. c. 5, 3, 80. ἐπαιάνιζον—it was in honour of Apollo, a curious coincidence.
 ἄμα πλέοντες—together.
- 91, 3. Μετέωρος—in the middle of the gulf. περί ην ... φθάσασα ... διωκούση—' several MSS. omit καὶ περιπλεύσασα. But φθάνειν περί τι does not appear sanctioned by usage.' Linwood. Probably Thuc. meant περί ην to be governed by διωκούση, and the ship was struck broadside when in the act of pursuing the enemy round the anchored vessel.
- 91, 4. Διώκοντες ... αὶ μέν—cf. l above. In διώκοντες ... καθείσαι ... ἐπέστησαν ... δρῶντες ... βουλόμενοι, the first partic. is causal to καθείσαι, which is temporal to ἐπέστησαν : δρῶντες defines ἐπέστησαν as in c. 90, l ἀναγόμενοι ἐπλεον : βουλόμενοι is causal to ἐπέστησαν. ἐπέστησαν τοῦ πλοῦ—lit. stopped in their course. Cf. IV. 47 ἐπετάχινον τῆς δὸοῦ. πρὸς τὴν ἐξ ὁ. ἀντεξόρμησιν—refers to the ll ships mentioned in l above, which Ισχουσαι ἀντίπρωροι παρεσκευάζοντο, 'as the enemy were near and could charge them.' Both ἐξ δλίγου and δι ὀλίγου mean 'suddenly' or 'at a short distance,' Cf. c. 11, 4, 85, 2, 89, 9. βράχεα—brevia, Verg. Aen. I. 111; found only in Herod. except here.
- 92, l. 'Από—cf. c. 90, 4. δλίγον μὲν ... ἔπε:τα—parataxis. Πάνορμον—see c. 86, 4. ἀνηγάγοντο— equivalent to a plup., as often in rel. clauses. *M. T.* 58.
- 92, 2. "Εξ—sc. ούσας. ἄνδρας τε—τε adds the third fact connected with the pursuit. διαφθείραντες τὸ πρώτον—c. 90, 5. The whole Peloponnesian fleet, not only the 20 ships on the right wing, fled to Panormus, as the main body of 57 ships had gone to aid the others, and so abandoned their prizes.
- 92, 3. Περι-' near.' iξέπεσεν-' his body was washed up.'

- 92, 4. "Οθεν = ένταῦθα ὅθεν. Cf. Demosth. 45, 81 ἀνάγειν ὅθεν εἰληφας, Andoc. 1, 64 θεραπαίνας ἔλαβον ὅθεν ὁρμώμενοι ταῦτ' ἐποίουν. ἀναγαγόμενοι τοῦτ. κατὰ τὸ ᾿Απολλώνιον c. 91, 1. ἔστησαν ... ἔστησαν δὲ καὶ —cf. c. 7, 1, 86, 1 and 2. ὑπόσπονδα —thus the Peloponnesians acknowledged themselves defeated.
- 92, 5. Τροπαίον της τροπής—the same gen. vi. 98, 4; vii. 54. ήνπερ—c. 90, 6. ανέθεσαν ἐπὶ—the same use of ἐπὶ as in c. 52, 4 ἐπιτιθέναι νεκρούς ἐπὶ πυράς, 76, 2 ἰζάνειν ἐπὶ. 'Ρίον—in honour of Poseidon, c. 84, 4.
- 92, 6. 'Αθηναίων—see on c. 86, 6. και Κόρινθον—i.e. Lechaeum, the port of Corinth.
 - 92, 7. Als-' with which.' Cf. c. 85.
- 93, l. 'Αφύλακτος—yet in c. 24 Thuc. said φυλακός κατεστήσαντο κατὰ θάλασσαν; from which Pp. concludes that the vessels there mentioned were not armed. Thuc. however seems to imply that the guard-ships had been withdrawn, or at least were not always on the spot. Probably Pericles would have disapproved of this. ἄκληστος—see c. 94, 4. Probably Brasidas planned this attack. ἐκότως—cf. c. 8, l. ἐπικρατεῦν—se. τοὺς ᾿Αθηναίους. πολὺ—ἐπικρατεῦν takes the place of the usual comparative.
- 93, 2. Τροπωτῆρα—from τροπός, leather, and so a thong which attached the oar to the σκαλμός, thole-pin. The ancients did not use rowlocks like ours. άφικομένους ... καθελκύσαντας—see c. 15, 2.
- 93, 3. Hν ... προφυλάσσον -cf. c. 67, 1. προσδοκία ... un aν-after the analogy of φόβος, cf. c. 13, l. If the time were pres., the sentence would be προσδοκία έστι μὴ ἄν ἐπι-There are very few cases of this construction, and πλεύσειαν. no others in Thuc. έξαπιναίως—see c. 3. 1. προφανούς—a regular formula : cf. άπὸ τοῦ εὐθέος ΙΙΙ. 43, 5 : but άπό in such phrases is less common than έκ. άπό τοῦ Ισου however is often found in Thuc. This use of and is not found τολμήσαι αν-depends on the idea of thinkin the orators. ing implied in προσδοκία ήν. Sc. ἐπιπλεῦσαι. καθ' ἡσυχίαν -sc. επιπλεύσαι, 'to make an attack without meeting with opposition.' Intr. p. xliv. Cf. Arist. Eccles. 288 κατά σκότον μή ούκ-cf. I. 141 το ού βέβαιον έχοντες μη ού προαναλώσειν. Μ. Τ. 817.
- 93, 4. Kal ἐχώρουν—καὶ marks the carrying out of the plan they had formed. In this idiom the rel. sense of ώς, 'as,' is hardly distinguished from the temporal. Cf. c. 2, 4. οὐκἐτι—again there is irony in the narrative. Cf. c. 30, 1. Σαλαμῖνος—first for emphasis. Cf. c. 7, 2, 11, 2.

- cf. c. **55**, l. $\nu\epsilon\hat{\omega}\nu$ τ. φυλακή—cf. c. **69**, l. $\epsilon\pi^{\prime}$ αὐτοῦ has a slightly different meaning with φυλακή, as though it were $\pi\epsilon\rho$ l αὐτο. With φρούριον $\epsilon\pi$ l τοῦ ἀκρωτηρίου contrast τροπαῖον $\epsilon\pi$ l τῆ ἀκρα VIII. **106**. See c. **80**, 2.
- 94, l. Φρυκτοι πολέμιοι—λαμπάδες πολεμίους δηλοίσαι. Schol. τον πόλεμον—see c. 1. αν—caused by the breaking of the sentence.
- 94, 2. Καθείλκον—imperf. throughout, describing the action going on. τῷ πεξῷ δὲ—notice the variation in the order.
- 94, 3. 'Ως ήσθοντο—c. 3, 1. ξστι γὰρ ὅ τι καl—cf. καl τι καl c. 93, 3, καί τι καl c. 87, 2. ζστω ὅ τι is part of the object of ἐφόβουν, as φοβῶ σε τοῦτο = I make you fear this.
- 94, 4. Οὐκέτι καταλαβόντες—cf. c. δ6, 6. καl ... δμα—this adds a new fact of importance, like καl δη καί. κλήσει—'the walls, being carried down to either side of the harbour's mouth, were prolonged from thence across the mouth upon shoals, or artificial moles, until a passage only was left in the middle for two or three triremes abreast between two towers, the opening of which might be further protected by a chain.' Col. Leake, Top. of Athens, p. 311. κληστοί λιμένες were common. 'It was not until Athens was in danger of being surprised by the enemy's fleet that the Athenians saw the necessity of fortifying the Peiraeus in the manner customary among the Greeks.' ib. l.c.
- 95, l. 'Αλεξάνδρου—had sided with the Greeks in the Persian war. ἐπὶ Χαλκιδέας—cf. c. 79. Athens suffered more annoyance from the north than from any other quarter outside the Peloponnese. Probably the generals who granted terms to Potidaea (c. 70) were brought to trial at the instigation of Cleon. Now at last the government hoped to pacify the Chalcidian towns, which had revolted with Potidaea, by means of Sitalees. δύο ὑποσχέσεις τὴν μὲν ... τὴν δὲ—the object subdivided. Somewhat similar is c. 44, l.
- 95, 2. "Ο τε ... τοῖς τε 'A,—the double τε as in c. 22, l and 84 marking parallelism.

 ὑποσχόμενος—' made promises.'

 What these were is unknown. Intr. p. lxxix. τῷ πολέμως—Cl. proposes τοῦ πολέμων, but probably Thuc. means καν ἀρχὰς τοῦ πολέμων πιεζόμενον αὐτῷ; for in 432 B.C. Athens had made alliance with Philip and was at war with him till August 431 B.C., c. 29, 6.

 Φίλιππον—formerly king of upper Macedonia, c. 100, 3; expelled by Perdiccas. He had recently died. ἐπὶ βασιλεία—purpose, as ἐπ᾽ ὑφελίς c. 29, 3.

 καταλύσειν—c. 29, 5.
- 95, 3. 'Hγεμόνα—i.e. as his chief adviser. "Αγνωνα—c.

- 58. εδει ... παραγενέσθαι—cf. c. 5, l, 'were to aid him,' according to an arrangement.
- 96, l. 'Ανίστησιν-c. 68, l. ἐντὸς-citra. Αζμουthe Balkan. 'Ροδότης-Despoto. ὑπερβάντι-cf. c. 49,
 5; here = ultra. The Getae lived then between Mt. Haemus
 and the Danube, in Bulgaria. μέρη = ἔθνη. κατώκητοthis use of the mid. of persons is found only in Herod. and
 Thuc., and is confined to perf. forms. Dion. Hal. finds
 fault with Thuc. for using the mid. where Attic writers use
 the active.
- 96, 2. 'Ορεινών—)(ὅσοι πεδία εἶχον c. 101, 3. αὐτονόμων—)(ὅσων ἢρχε l above, ἄλλα ὅσα—cf. 3 below. μαχαιροφόρων—a well-known mark of some of the Thracian tribes.
- 96, 3. 'Αγριανας—at the source of the Strymon (Struma) and round Mt. Rhodope. Σκόμβρου—another mountain in the Balkan chain, south of Sophia. The Laeaei were north of the Agrianes. τὰ πρὸς Παίονας—' on the side of the P., who from that point were independent.'
- 96, 4. Τριβαλλοὺς—in Servia. 'Οσκίου—a tributary of the Danube (the Isker). ἐκ τοῦ ὅρους—part of Rhodope. Νέστος—the Kara-su. The Romans in B.C. 167 made it the northern boundary of Macedonia. "Εβρος—the Maritza.
- 97, 1. Έγένετο—Thuc. probably knew more of Thrace than any other Greek owing to his property, inflence, and sojourn there. μέγεθος—accus. of respect. ἐπὶ μὲν θ. καθήκουσα—'extended along the coast line,' cf. c. 27, 2) (ἐπ ἢπειρον. The construction is ἐγένετο καθήκουσα, like ἢν καθήκουσα, cf. c. 80, 2, 93, 2; lit. extended down to the sea. μέχρι Τστρου ποταμοῦ—cf. Isoor. VII. 80 ἐντὸς 'Αλυος ποταμοῦ, the only case in Attic outside Thuc. where the art. is omitted with the name when ποταμὸς is inserted. The omission is common in Herod.: there are six cases in Thuc. περίπλους—with τεσσάρων ἡμερῶν. Cf. VI. 1 Σικελίας (-α Κr., Hw.) περίπλους ἐστιν ... ὀκτὰ ἡμερῶν. τὰ ξυντομώτατα—adverbial. ἰστῆται—stet, of anything which does not shift its position. νηὶ σ.— = ὀλκάδι.
- 97, 2. Διὰ πλέιστου ... ἐγίγνετο—' for in this direction it extended furthest into the interior.' ἀνύσαι—epexegetic to ἡν ἡ ἀρχή.
- 97, 3. *Hρξαν—ingressive, as ἀρχθῶσι c. 8, 4. Σεύθον—nephew of Sitalces. βασιλεύσας—ingressive, as c. 15, 2. Contrast c. 80, 6. δύναμις—sc. ἢν. 'amounted in all to about.' δῶρα—not voluntary, but like Edward IV.'s benevolences. ὅσα—see c. 13, 4. Cf. 1. 16. λετα—'plain,' nnembroidered. κατασκενή—ὐφαντά etc. are reckoned

among these 'effects.' αὐτῷ—emphatic. παραδυναστεύουστ—'princes.'

- 97, 4. Περσῶν—probably refers to the practice of giving bounties as rewards for public services.

 λαμβάνεν—hinting that these presents were really exactions.

 κατὰ τὸ δύνασθαι

 'owing to their power' (to exact money).

 μάλλον.

 ἀτῷ—i.e. τῷ νόμφ.

 'Οδρυσαί.
- 97, 5. Έπὶ μέγα Ισχύος—cf. c. 17, 4. τῶν γὰρ—sc. βασιλειῶν. δσαι—cf. 3 above. εὐδαιμονία—of wealth, as beatus. Cf. Eur. Bacchae, 16 'Αραβίαν εὐδαίμονα. πολύ δεντέρα μετὰ—'far inferior to.' (Arn. translates 'easily second,' quoting Soph. O. C. 1228 μὴ φῦναι τὸν ἄπαντα νικὰ λόγον τὸ δὲ ... βῆναι κείθεν δθενπερ ἡκει πολύ δεύτερον ἀς τάχιστα, but there too the δεύτερος πλοῦς is 'far inferior' to the πρῶτος πλοῦς.)
- 97, 6. "Eν πρὸς ἐν—cf. Herod. IV. 50 ἐν πρὸς ἐν συμβάλλειν.
 οὐκ ἔστιν ὅ τι— = οὐδέν, otherwise οὐκ would not be inserted here after οὐδέ. οὐ μὴν οὐδὲ— not that they are on a level with other nations in general prudence and intelligence in the employment of the ordinary resources of life. ξύνεσιν—meaning that the Scythians, with their natural advantages (τὰ παρόντα ἐς τὸν βίον), might have been a great nation if they had been blessed with the sense to pursue a definite policy.
- 98, l. Έτσιμα—c. 3, 4. Κερκίνης—between the Axins (the Vardar) and Strymon. Σιντῶν—on the right bank of the Strymon. τεμών—by felling the mountain-trees.
- 98, 2. Maιδούs—also on the right bank of the Strymon. Δόβηρον—'in one of the first high valleys on the Paeonian (western) side (of Cercine), from which the way to lower Macedonia would be a continued descent, first down the valley of one of the tributary streams of the Axius, and then by the valley of the Axius itself.' Arn.
- 98, 3. 'Απεγίγνετο ... προσεγίγνετο—a paratactic παρονομασία. After he had left his own kingdom, it might have been expected that his forces would dwindle down, owing to their miscellaneous character, and the slightness of the ties by which they were connected.

 τὸ πᾶν—c. 7, 2. γενέσθαι—c. 13, 3.
- 98, 4. Καταβάντις—attributive, as in c. 30, l. This order is only possible when the noun, here αὐτόνομοι, has other attributes beside the partic. ξύμμακτος—with ἡκολούθει; they were not separated into contingents, but were what histories call 'a horde.' πλήθα φ.—'chiefly formidable on account of their numbers.'

- 99, l. Έν—would be és had not the muster at Doberus already been referred to. κατὰ κορυφήν— = ἄνωθεν, κατὰ νία like κατὰ κράτος, expressing the manner; cf. c. 76, 4. τὴν κάτω Μ.—τὸ παράλιον. Schol.
- 99, 2. Τῶν γὰρ—'for, besides the lower Macedonians, there are also Macedonians in the upper country, amongst whom are included the L. and E.' Note in Jowett. Λιγκησται—the district called Lyncestis. Ἐλιμιῶται—divided from Thessaly by the Cambunian mountains. βασιλείας—'have kings of their own.' J.
- 99, 3. Την δὲ περὶ—not παρά, because the regions enumerated below are not merely those actually on the coast, but comprise ή κάτω γῆ generally. Τημενίδαι—hence Philip and Alexander claimed to be Greeks, and their claim was generally admitted. ἐβασίλευσαν—ingressive. Πιερίας—between Mt. Olympus and the Thermaic Gulf, the original home of the muses and birth-place of Orpheus. ὑπὸ τὸ Πάγγαιον—after this both the Pieres and Orpheus were connected with Thrace. κόλπος—see L. and S. οἰκοῦσιν—their new home was Bottice. They originally dwelt near Pella.
- 99, 4. Στενήν—the Paeonians had possessed 'a narrow strip on the bank of the Axius, down to Pella and the sea.' Grote points out that this would leave hardly any room for the Bottiaeans, who dwelt north of the Pierians, between the mouth of the Haliaemon (the Indjeh Kara-su) and that of the Axius. Probably Thuc. is mistaken in saying μέχρι θαλάσσης, and the Paeonians did not extend so far east. Μυγδονίαν—Herod. vii. 123 says the Axius divided Bottia on the south from Mygdonia on the north. In this region lived also the Edonians, Crestonians, and Bisaltae (6 below), but the Mygdonians must have been the most important.
- 99, 5. 'Εορδίας—east of Lyncestis, N.W. of the Elimiots. Φύσκαν—somewhere between the Strymon and Axius. κατώκηται—c. 96, 1. 'Αλμωπίας—somewhere near Eordia and Pieria.
- 99, 6. Oôtoi—=ol κάτω; the tribes who were led by the Temenidae and conquered all lower Macedonia, the part which has been described from 3 above. Contrast Maκeδόνες αὐτοί below, = the original Macedonians before the conquests, ol ἄνω, who remained partially independent, c. 99, 2. αὐτῶν—those just mentioned were not of Macedonian stock.
- 100, 1. Ol M. οὖτοι—οἱ ὑπὸ Περδίκκου βασιλευόμενοι. καρτερὰ—secure places in the hills.
- 100, 2. 'Αρχέλαος—reigned 413-399 B.C. Eur. wrote a play named after him, and the 'Bacchae' was written at his

- court. It is strange that Thuc. should go out of his way to make this remark about his reign: he must have considered these improvements very important.
 δδούς εὐθείας—cf. c. 98, 1. Andoc. 2, 11 says that Archelaus gave him the right to cut down and export as much timber as he chose.

 αλλα accus. of respect, τὰ κ. τὸν πόλεμον being object of διεκόσμησε.
 δκτλ—cf. the position of ἔξ in c. 92, Σ.
- 100, 3. Τὴν Φιλίππου—the upper part of the Axiusὁμολογία—with προσχωρούντα) (κατὰ κράτος.
- 100, 4. 'Αριστερά-i.e. 'east of Pella, as Sitalces was marching southwards.' Arn. έσω-i.e. further south.
- 100, 5. "Όπη δοκοίη—with ἐσέβαλλον, which is used here of a cavalry charge. They charged wherever they chose, as the Thracians were not disciplined. Cf. c. 79, 6.
- 100, 6. Ύπο δὲ π. περικληόμενοι = ὁπότε ὑπὸ π. περικλήουντο, corresponding to η μὲν προσπέσοιεν: hence pres. partic. 'Whenever (after charging) they were hemmed in by superior numbers, they placed themselves in danger, as they were far outnumbered by the enemy.' πλήθος—as in c. 11, 3. πολλαπλασίω—dat. of cause.
- 101, l. Λόγους ἐποιεῖτο—'had a conference.' Livy would have reported this conversation at length. οὐ παρῆσαν—c. 95, 3. The incompetence displayed by Athens against Perdiccas is so strange that the ambassadors sent to Sitalces may have been bribed: for they might easily have sent word when Sitalces really did start. The muddle which followed the death of Pericles is as great as the confusion in the English government during the Bute ministry after the fall of Pitt in 1761. Perhaps it is partly due to the same cause. ἀπιστούντες—Sitalces had become an ally two years before, and his promise had been unfulfilled till now. Cf. c. 29. ἐπεμψαν—'had sent.'
- 101, 2. Έν π. ήσαν—c. 80, 3. The Thessalians and the other Greeks rightly regarded Sitalces now as a mere plunderer.
- 101, 3. Θράκες—the tribes living in the plains on the lower Strymon, near Amphipolis.
- 101, 4. Παρέσχε λόγον—on the analogy of φόβον παρέχειν, as μή below shows: 'even as far as the ... he caused questionings.' ἐπὶ—denotes distance, as in ἐφ' ὅσον, c. 62, 2. ὑπ' ἀνῦν ἀγόμενοι—'induced by the Athenians.' κατὰ τὸ ξ.—c. 22, 2. χωρήσωσιν—The change to the plur., suggesting Θρᾶκες, adds a notion of vague terror to the narrative. This small artifice shows how perpetually Thue. produces pathos

by saying the least that can possibly be said. Cf. Eur. Hec. 277 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης | μηδὲ κτάνητε.

- 101, 5. "Αμα ἐπέχων—'as he overran them.' εἶχεν αὐτφ—cf. c. 102, 2. ὑπὸ χειμῶνος—one would have supposed that Sitalces would have foreseen this.

 1. Σεύθου—he succeeded Sitalces. Spardacus was brother of Sitalces. ὤστ'—cf. c. 2, 4. ἐπ' αὐτῆ—'along with.' Cf. Isaeus, 2, 5 ἐπὶ τῆ ἀδελφῆ προῖκα. προσποιεῖται—sibi conciliat.
- 101, 6. Τὰς πάσας—'in all.' κατὰ τάχος—again Thuc. contrasts the slightness of the result with the vastness of the plan. Cf. c. 7, 2. ὑπέσχετο—contrast c. 95, 2.
- 102, l. 'Αστακοῦ—the Corinthians had restored the tyrant Euarchus who had been expelled by the Athenians, c. 31, 33. Cl. thinks the place must have since joined Athens. Στρά-του—c. 30, 8: Coronta is unknown.
- 102, 2. Οἰνιάδας—c. 82. As Oeniadae had helped Cnemus effectually, it would have been advantageous to punish it and prevent it from doing more harm to Athens.

 διώθεν μέν—sc. ἡέων, 'flowing past Stratus high up the stream.'

 ξιέις

 σf water discharging itself into the sea, only in Thuc. and Herod. The meaning reappears in Polybius.

 περιλιμνάζων—this applies to the winter only.
- 102, 3. Έχινάδων—the object of this digression is probably to show that it was as difficult to attack Oeniadae by sea as by land. προσχοῖ—'forms deposits.' ἡπείρωνται— ἡπείρος γεγένηνται. οὐκ ἐν πολλῷ—c. 17, 2. τοῦτο παθεῖν—pass. of τοῦτο δρᾶν, as c. 11, 8, 49, 5. This has not happened, as the sea carries away the deposits. Cf. Herod. II. 10.
- 102, 4. Τό τε ... αἴ τε—the double cause, as c. 95, 2. μέγα και πολύ—cf. c. 5, 2. ἀλλήλαις—'help one another to bind the deposits together.' ἔχουσαι— = παρέχουσαι, as c. 61, 2.
- 102, 5. "Ότε δη ἀλᾶσθαι—cf. c. 13, 5, the infin. by assimilation to χρήσαι. Μ. Τ. 755. In temporal sentences in Or. Obl. Thuc. generally retains the mood of the Recta, except 111. 95 ξως καταβαίη, representing ξως δυ καταβῶ, IV. 117 πρὶν παρασκευάσωντο, representing πρὶν διν παρασκευασώμεθα, VII. 48 ὁπότε βούλουντο, representing όταν βουλώμεθα, and III. 22, 8. μητρός—Eriphyle, c. 68, 3. χρήσαι—this meaning occurs in Herod., Thuc., and tragedy only. The Attic is ἀναιρεῦν. οἰκεῖν—pres. (or aor.) infin. after words meaning to give an oracle. Μ. Τ. 98. ὑπειπόντα—'saying besides,' as in I. 90, 4. λύσιν τῶν δειμάτον—technical words of the oracle. Cf. Pausan. 2, 29. 6 ἐς Δελφούς ἀπέστειλαν ... αἰτήσοντας λύσιν τοῦν

- κακοῦ. Soph. El. 635 ἀνακτι τῷδ' ὅπως λυτηρίους | εὐχὰς ἀνάσχω δειμάτων ὰ νῦν ἔχω. εὐρὰν—sc. ταύτην τὴν γῆν. ἤτις μήπω—hypothetical rel., 'such as was not.' The vague form is well suited to the oracle. αὐτῷ—agent.
- 102, 6. Ίκανη ἀν κεχῶσθαι—i.e. κεχωσμένη ἀν είη, 'it would be by this time.' δίαιτα—'to make a habitation,' pred. with χῶσθαι. ἐδυνάστευσε—ingressive, as ἐβασίλευσαν c. 99.3. ἐπωνυμίαν—it was called Κουρῆτις before.
 - 103, 1. Έλευθέρους—the slaves had been sold.
- 103, 2. Τῷ πολέμῳ—c. 47, 1. ἐτελεύτα—the anaphora is probably unintentional, this being a formula, which, though to us it may become tedious, is quite in accordance with the Greek method of ending quietly. Cf. the closing lines of any Greek play, and the finish of any Greek speech except the de Corona. (I cannot in the least agree with what Dr. Rutherford says on this formula.)

APPENDIX I.

ANALYSIS OF BOOK II.

- 1. Preface to the Ten Years' War.
- 2-6. Theban attempton Plataea, April 431 B.C. The Thebans surprised the town while the Peloponnesians were preparing to invade Attica. They offered to accept Plataea as an ally; which offer the Plataeans in their terror were about to accept. But, on noticing that the Thebans were few in number, they decided to attack them; and of the Thebans some were killed and the rest were captured while searching in vain for the gates of the town. Hereupon a large force arrived from Thebes, and the Plataeans expostulated with them, promising on their part—so the Thebans said—that they would release the prisoners if their land were left unharmed. But, when the Thebans departed, the prisoners were put to death. Then the Athenians sent troops and supplies to Plataea, and the women, children, and old men were removed from the town to Athens.
- 7-9. The preparations and the feelings of both sides. The Peloponnesians formed a prodigious scheme for a huge navy, but nothing came of it all. (Λέων ἐγέλασεν ἐνταῦθα.) The Athenians made a special point of securing the friendship of the N.W. islands. The usual prophecies were whispered: the usual portents were reported. Sparta's catch-word was Freedom: Athens cried Empire. Therefore all to whom the choice of sides lay open chose Sparta. But the islands and coast-towns of Asia and of the North-West were bound to support Athens; and Plataea, Naupactus, and the Acarnanians, except those of Astacus and Oeniadae, were indebted to her for benefits received.
- 10-12. The Lacedaemonians muster at the Isthmus preparatory to invading Attica. There Archidamus the Spartan king harangued them in a speech which exemplifies the

habitual caution and hesitancy of the Spartans in their undertakings outside the Peloponnese. The despatch of a Spartan to ascertain the temper of the Athenians produced nothing more than an aphorism from the messenger.

- 13. Notes of speeches made by Pericles in the assembly when the first invasion was imminent. He stated the grounds of his confidence that Athens was a match for Sparta.
- 14-16. The Athenians, following the advice of Pericles, conveyed their goods from the country into the city. But the move was irksome to all those who had been brought up in the country. (Antiquarian digression on early Attica.)
- 18-22. Opening of the campaign of 431 B.c. The first invasion of Attica was desultory and ill-planned. Archidamus delayed at Oenoe in the hope that Athens would be terrified into submission by the great numbers of his army. But the Athenians were more discontented with Pericles than afraid of Archidamus. The king, being repulsed in an attempt on Oenoe, made his way to Acharnae, where he again tarried, hoping to entice the enemy out to battle. And the enemy would have been enticed to battle had not Pericles persistently withstood their clamour. He only sent out a squadron or two of horse to protect the country in the immediate neighbourhood of the city.
- 23-26. But, in the meanwhile, Carcinas and Proteas and Socrates sailed from Piraeus with a fleet of one hundred sail, and made descents on the coasts of the Peloponnese. An attack on Methone was repulsed by Brasidas. Simultaneously Cleopompos, in command of a fleet of thirty ships, made a successful expedition to the coast of the Opuntian Locrians. When Archidamus had left Attica, the Athenians formed a reserve fund of one thousand talents and a reserve fleet of one hundred vessels.
- 27. In the same summer the Athenians appropriated Aegina.
- 28. On the 3rd of August there was an eclipse of the sun, which was considered remarkable by those who did not know Anaxagoras.
- 29. Formation of an alliance between Athens and Sitalces of Thrace, and reconciliation of Athens and Perdiccas of Macedon. Sitalces promised to aid the Athenians in the reduction of Chalcidice.
- 30-31. After their failure at Methone, Carcinus and his colleagues made a highly successful expedition to Acarnania and Cephallenia. They expelled Euarchus, tyrant of Astacus, and gained Cephallenia for Athens. On the homeward voyage,

they learnt that Pericles had invaded the Megarid with the whole of the Athenian forces. Similar expeditions were undertaken annually (sometimes twice a year, in the spring and autumn, rv. 66) until 424 B.C., when Nisaea was captured.

- 32. In the late autumn, the Athenians fortified Atalanta to protect Euboea from Locrian pirates.
- 33. When the Athenian fleet had left Acarnania, Euarchus recovered Astacus with help from Corinth.
- 34. At the close of the campaign the Athenians buried the bones of their dead with much ceremony in the Ceramicus. And every year this ceremony was repeated: for this was a custom of the Athenians. The funeral oration was delivered this year by Pericles himself.
- 35-46. The historian's report of the speech delivered by Pericles. The general introduction is followed by a special introduction to the first and most important part of the body of the speech; that is to say, to that part which contains a description of the ideal Athens and of the ideal Athenian, Athens and the Athenians as Pericles desire them to be, and as, in his view, they might be—nay, as they almost were. 'Athens is a liberal education to Greece,' and even her enemies admit her greatness. (c. 41.)

The Athenian is versatile and patriotic, able to live in any land, yet loving his own above all others. It is this ideal, this true Athens that the citizens must keep before their minds. They must love their city, (έρασταλ γιγνόμενοι αὐτῆς) as Plato says* philosophers are lovers of the ideal and the true (¿paoral του δυτος τε και άληθείας): must be her true philosopher-citizens, learning their lesson of self-devotion from the pattern of Greece. Then they would prove to the world that Athenian versatility (εὐτραπελία) meant something more than the mere cunning which the Thebans associated with that quality, that the Athenian character was as far above the Spartan as the Athenian ideal of έλευθερία was above the Spartan ideal of εὐνομία. Next the orator praised the fallen, exhorted his hearers to be like them, and bade the relatives not to weep for those who had brought them to such great honour by one glorious act never to be forgotten.

The oration closed with a short peroration remarkable for its calm dignity and unaffected simplicity.

47. Opening of the campaign of 430 B.C. The second invasion of Attica had but begun when a mysterious epidemic

^{*} See Rep. 501 D, 487 D, 493 A, 486 D, for the importance of the words ἐρασταί, ἄχρηστος, παίδευσις, εὄχαρις.

broke out in Athens. No medicine, no prayers, no voices of oracles availed, so that men at last gave them up as useless.

48-54. History of the origin of the epidemic; of its symptoms and effects; of its influence on morality.

It seems that it broke out in Ethiopia, and passed thence to the Persian Empire. Anyhow, it appeared quite suddenly in Piraeus, and thence made its way to the crowded city. The historian promises to relate what he had himself suffered and had observed in others.

There were three stages in the disease, which followed one another with such rapidity that the crisis came generally in a week or nine days. Many who survived the crisis died subsequently from exhaustion. Others were disabled for a time or permanently. Even birds of prey and beasts shrank from the tainted flesh of the dead : no eagles gathered there. The doctors could discover no satisfactory treatment, and no natural strength made any man proof against the infection. But worse than all the bodily suffering was the mental depression that accompanied the disease. Relatives neglected to tend their sick and to mourn their dead. But so much the more readily, when natural ties were forgotten, did good friends sacrifice themselves; and many generous men thus lost their lives. While the epidemic raged there was very little other sickness in the city: and those who once recovered were not liable to another attack; at any rate, a second attack was never serious. In the general panic, the ceremonies of religion and the decencies of burial were disregarded.

While the love of many grew cold, wickedness increased. For hope and fear were fled, and men gave themselves up to the pleasures of the moment, feeling that there was no future. The old people called to mind an oracular saying heard in their youth; but, though it seemed to apply to the present, they could not agree about one of the words.

- 55-57. While Archidamus was ravaging Attica, Pericles left Athens with a fleet of one hundred ships to ravage the coasts of the Peloponnese. An attack on Epidaurus failed. The enemy retired from Attica where they had been for forty days. This proved to be the longest of all the invasions of Attica, though it was said that it would have lasted still longer had not the Peloponnesians feared the epidemic, which had scarcely been felt in the Peloponnese.
- 58-59. When Pericles returned, the fleet was sent to Potidaea under Hagnon. The only result was that the army already before the town caught the epidemic from the newly-arrived troops, so that Hagnon returned after losing many men

owing to the disease. At Athens the discontent caused by the invasion and the plague together was so serious that Pericles called a special assembly and delivered an oration in defence of himself and his policy.

- 60-64. Version by Thucydides of the speech then delivered. Pericles upbraided his hearers for falling so very far short of the ideal he had set before them. Instead of being ready to sacrifice themselves for their city they had made overtures for peace to Sparta. And what was the use of blaming him for misfortunes sent by Providence?
- 65. Great as was the effect produced by the speech, the Athenians nevertheless did not rest satisfied until they had fined Pericles. Then follows a notice of the statesman's death, and an account of his character and policy.
- 66-67. Two Lacedaemonian failures narrated. An expedition against Zacynthus produced no result, and ambassadors from the Peloponnese to the Great King fell into the hands of the Athenians, having been arrested by Sadocus, son of Sitalces, while passing through Thrace. Among them was the notorious Corinthian Aristeus. They were put to death at Athens without a trial.
- 68. In the autumn the Ambraciots, enemies of Athens, attacked the Amphilocian Argos, but were unable to take it. The historian narrates the origin and earlier history of this Argos.
- 69-70. During the winter, Phormio was sent from Athens with twenty ships to Naupactus to command the entrance of the Gulf of Corinth. About the same time Melesandrus, an Athenian general, was defeated and killed in Lycia. Potidaea surrendered on terms which the Athenians at home considered unnecessarily favourable.
- 71-78. Opening of the campaign of 429 B.C. Instead of invading Attica, Archidamus attacked Plataea. After unsuccessful negotiations with the Plataeans and a solemn appeal to heaven, the king attempted to carry a mound to the top of the walls, but the Plataeans first built on to their wall opposite the mound, and then successfully undermined the enemy's work. Then they built a new wall in towards the city, concave to the old wall where they had raised its height, their object being to take the enemy between a cross-fire in case they gained the raised wall. Then the enemy used batteringrams, but the Plataeans broke them by letting down huge beams upon them. Next Archidamus tried to burn the town. As the attempt failed he was forced to blockade Plataea, which contained four hundred and eighty men and one hundred

and ten women. The rest of the inhabitants had been sent to Athens, which had promised to send aid to Plataea and had encouraged it to hold out.

- 79. An Athenian expeditionary force sent to subdue Chalcidice is defeated, and three generals killed, near Spartolus.
- 80-82. Meanwhile a combined expedition of Lacedaemonians, Ambraciots, and barbarians was planned against Acarnania. The main body of the fleet was still preparing, when Cnemus, the Spartan admiral, started from Leucadia for Stratus. Near that city the barbarians were completely defeated, and Cnemus retreated to Oeniadae.
- 83-84. At almost the same time the main body of the fleet, consisting of forty-seven vessels, was intercepted by Phormio while on its way to Acarnania. In an engagement fought soon after day-break, the Peloponnesians were utterly defeated, and pursued to Patrae.
- 85-86. When the news of the defeat reached Sparta, the ephors sent out three commissioners, one of whom was Brasidas, to advise Cnemus; for they were indignant at the result of this the first great naval battle of the war. The commissioners had orders to bring on a new battle, and a 'better' one. On their arrival both sides then sent for reinforcements. Twenty ships were sent from Athens, but were ordered to go first to Crete, where they were delayed by bad weather. The Peloponnesians, having seventy-seven ships, were anxious to bring on a battle before any reinforcements reached Phormio.
- 87-89. The commanders of both sides harangued their troops before the engagement. The Peloponnesians excused the former defeat, and pointed out that their side was superior both in courage and in numbers. On the other hand, Phormio declared that it was fear which made the enemy bring a fleet of seventy-seven to fight a fleet of twenty ships; and the boldness of the Athenians in accepting battle with so small a force filled the enemy, they might be sure, with astonishment and apprehension.
- 90-92. A detailed and admirably perspicuous account of the battle in the Gulf. The Peloponnesians were defeated by superior seamanship. One of the Spartan commissioners committed suicide when his ship was disabled at the crisis of the battle. Phormio returned to Naupactus where he was joined by the twenty ships from Crete. The main body of the Peloponnesians, under Cnemus and Brasidas, returned to Corinth.

- 93-94. There, on the suggestion of the Megarians, they planned a night attack on the Piraeus. But their courage failed them at the last minute, so they plundered Salamis instead. The Athenians were at first greatly alarmed, but a fleet was sent out at dawn, and the Peloponnesians retired in haste to Nisaea. Then the Piraeus was made a 'closed harbour' as a precaution against surprises.
- 95-101. Expedition of Sitalces against Perdiccas of Macedon and the Chalcidians. Perdiccas had deceived him, and he had made a promise to Athens that he would help to restore order in Chalcidice. The Athenians had promised to send a large force to help him; but, feeling doubts about his sincerity, only sent commissioners bearing presents. However, Sitalces crossed the Balkans with a vast, but very miscellaneous force. Thucydides gives an account of the kingdom, revenues, and empire of the Odrysae, and of the rise of the Macedonian monarchy. The forces of Perdiccas were quite insufficient to withstand Sitalces, at whose approach even the Greeks trembled as far south as Thermopylae, and made ready their arms. But the Athenian force did not come, and provisions ran short: so, after ravaging Chalcidice, Bottice, and Macedonia, he acceded to his nephew's suggestion that he should depart. His nephew Seuthes obtained the sister of Perdiccas in marriage as a return for his mediation.
- 102-103. When the Peloponnesian fleet had departed, Phormio went to Acarnania and strengthened the position of Athens there. He would have attacked Oeniadae, but was prevented by the swollen state of the Achelous which rendered the town unapproachable. On the sea side the Echinades were a protection to the town. Thucydides illustrates from the legend of Alcmaeon the rapid formation of these islands by the alluvial deposits of the Achelous. Early in 428 B.C. Phormio returned to Athens with just satisfaction.

APPENDIX II.

ON C. 11, 4 Πολλάκις τὸ ἔλασσον πληθος [δεδιὸς ἄμεινον] ἠμύνατο τοὺς πλέονας διὰ τὸ καταφρονοῦντας ἀπαρασκεύους γενέσθαι.

Archidamus warns the Peloponnesians against carelessness. 'True,' he says, 'you are numerically far stronger than the Athenians; yet remember that large numbers have often been overthrown by small numbers through excessive confidence. An exasperated enemy is dangerous, because he attacks on a sudden and with desperate courage (section 7), and so may catch his man unprepared.'

In defence of the words bracketed Mr. Spratt remarks: ' δεδιότας = διά τὸ δεδιέναι, sc. τὰ άδηλα τοῦ πολέμου (subita belli). What Thuc, intends to say is that caution in 'strategy' (i.e. in operations of war when the enemy are not in sight) results in 'tactical' success. The contrast is between ôéo; and άμελεια. ήμύνατο would, of course, apply only to the ελασσον πληθος, who would naturally not take the aggressive. Δμεινον is inserted because precaution renders a success (which might have resulted from other causes, e.g. pluck v. numbers) more complete. The mere Examples would account for the auction. You may, in your note, be pressing hubvarro too far; cf. c. 42, 4 τὸ ἀμύνεσθαι καὶ παθείν. All depends on the interpretation put upon δεδιός: Thuc. always states cases of comparison badly, frequently leaving you to infer the completion of the sentence; cf. v. 111 end. Here the two-fold moral 'never hold the enemy too cheap,' and 'sleep with one eye open ' is duly enforced, i.e. αμεινον ημύναντο δια τό δεδιότας παρεσκευάσθαι ή ημύναντο αν εί μη καταφρονούντες εδ παρεσκευασμένοι ήσαν.

248

In the Classical Review, IV. 481 a I conjectured δέος διωσάμενον for δεδιδς άμεινον (i.e. ΔΕΟCΔΙΟCAMENON for ΔΕΔΙΟCA-MENON), proposing to translate 'often the weaker side. hastily casting off their caution, have routed great numbers'; cf. έξ όλίγου και δι' όργης αι έπιχειρήσεις γίγνονται.

To this Mr. Haverfield replies (Classical Review, v. 66 a): 'First I consider him (the present editor) extremely hard on the received text. He objects that the time for déos is before a fight, therefore δεδιὸς ἡμύνατο is absurd. In a sense no doubt it is-to what exact extent I will not say, for we all differ in our attitude to these points. But Thuc. goes on to connect δέος and παρασκευή, and says that the plan must be bold, but as for the execution, χρη δεδιότας παρεσκευάσθαι. It seems to me not absurd in such a connection to say δεδιὸς ἡμύνατο, "though inferior in numbers, his precautions gave him the victory." If I may be personal, I will confess that I have always regarded the vulgate of this passage as an excellent example of Thucydides' curious but complete lucidity. Secondly I think the emendation—though most ingenious -destroys the sense. The context is an advice to caution : "we Peloponnesians are more numerous but we must be apprehensive and prepare. In war the unexpected happens: small forces, by this apprehensiveness, often rout the great battalions when they are careless, and so the Athenians (it is tacitly argued) may rout us." You cannot here omit δεδιός αμεινον without spoiling the sense: at least, pace Mr. Rutherford, you cannot in Thucydides, though you might possibly in English. And to insert δέος διωσάμενον, "they won by casting off their caution" is to upset the whole drift. Archidamus actually goes on to say that the Athenians were ἄριστα παρεσκευασμένους.

Now all this would be quite convincing if (1) deos auervor were applied to the stronger instead of the weaker side, just as Archidamus says below χρη ήμας δεδιότας παρασκευάζεσθαι, not because the Athenians are doing so, but because if we do not, we shall be caught unawares; (2) if δεδιός applied to past time relatively to ἡμύνατο, and could = διά τὸ δεδιὸς παρεσκευά- $\sigma\theta\alpha\iota$. In reality, the literal rendering of the sentence can be nothing but this :- 'the smaller numbers, while or through being apprehensive, have better repelled greater numbers.' Mr. Spratt, indeed, actually suggests that a success won through apprehension is a finer thing than a success won through pluck. Does Archidamus suggest that the Athenians are apprehensive and are preparing? No, he says Athens is quite prepared already, and may be expected to send out an army έξ όλίγου και δι' όργης. 'As they are prepared, we had better be cautious.' In my opinion, both Mr. Spratt and Mr. Haverfield, together with all the editors, force a meaning into the Greek which is not to be found there.

Data occasione, I add the following notes: c. 17, 1 ἐπάρατον—on the pomerium. See Livy, I. 43. C. 53, 3 πανταχόθεν κερδαλέον—cf. Juv. 13, 24 omni ex crimine lucrum | quaesitum et partos gladio vel puxide nummos. C. 65, 4 ὅπερ φιλεῖ δμιλος ποιείν—this failing is not confined to democracies. Büdinger compares the fall of Pitt in 1761.

APPENDIX III.

TRANSLATION OF THE FUNERAL ORATION.

(Other versions by T. Nicholls, T. Hobbes, W. Smith, T. Hobbes' adapter, Dale, Crawley, H. M. Wilkins, Jowett.)

35. (1) Most of those who in former years have spoken from this place have been in the habit of praising Προοίμιον α'. him who added this oration to the rite, on the ground that its delivery at the burial of our dead warriors is a fitting mark of respect. For my part, I should have judged it sufficient that men whose acts have proved their valour should be requited with acts of respect, like those which you at this burial see that the state is now prepared to show them, so that belief in the valour of many might not depend on the ability or incompetence of a single speaker. (2) It is difficult for a speaker to hit the mean: and even if he succeeds in that, it is not easy for him to convey an impression of truthfulness to his hearers. For the listener who knows the facts and thinks well of the dead almost inevitably finds that the account of their actions inadequately expresses both his thoughts and his knowledge: while he who does not know the facts is apt to think that the speaker is exaggerating when he hears of anything above his own powers. Eulogies of others are tolerable so long as each listener thinks himself capable of any of the acts he hears praised: but when the eulogy transgresses that limit, the listeners begin to feel envious and actually incredulous. (3) However, since our ancestors judged this practice to be a good one, it is my duty to conform to the custom, and to endeavour to satisfy the desires and opinions of each of you, as far as I can.

- 36. (1) First I will refer to our ancestors; for it is a duty Introduction to we owe both to them and to ourselves on such the main part of an occasion as this to pay a respectful tribute to their memory. They dwelt in this land from time immemorial and by their valour handed it down to us through successive generations, so that we found it free. (2) But if they are worthy of praise, still more worthy are our fathers: who in addition to their own inheritance bequeathed to us this vast empire of ours which they acquired after many struggles. (3) As for what remained to be done, we who stand here now, most of us still in the full vigour of life, have ourselves improved our empire, and thus we have made our city in all respects quite able to maintain herself both in peace and (4) Of their deeds in the field, by which the various parts of the empire were gained, of the vigour with which we or our fathers protected that empire from the invader, whether foreigner or Greek, I will say nothing, since you know the story, and it would be tedious to you. But before proceeding to praise the dead, I will explain the principles to which we owe our position, and show under what constitution and through what system of life our greatness was gained. Such a statement is, in my opinion, appropriate to the occasion, and profitable for this vast gathering of citizens and strangers to listen to with attention.
- 37. (1) Our constitution does not compete with the institutions of our neighbours; they copy us, but we Main part of do not copy them. As the government is in the speech. the hands of the majority and not of the few, it is called a democracy. But the law gives all an equal right to protect their interests; while, as regards the recognition of personal claims, anyone who is in any way distinguished is selected for office on account of his merit without regard to his rank. Poverty again does not exclude a man, if, though of humble position, he can benefit his country. (2) In our daily intercourse we are as tolerant as in our public life When men meet one another in the ordinary course of life, they are apt to regard one another with suspicion; but we are not angry with our neighbour for doing as he pleases, nor do we put on a sullen look which, if harmless, is none the less vexing. (3) While we are at our ease in private society, we are most careful to restrain ourselves in our public acts: we respect those who bear office, and all the laws, but especially those which have for their object the protection of the injured and those unwritten laws which all think it disgraceful to transgress.
 - 38. (1) Moreover we have procured for our minds many

an intermission from toil, in ordained festivals and solemn sacrifices offered throughout the year, and in the elegance of our homes: and the delight we have daily in them scares sadness away. (2) Thanks to the greatness of our state, all products of the whole world are brought to us; with the result that the good things of other countries are as truly ours for our enjoyment as those produced at home.

39. (1) Again, our military training is in favourable contrast to that of our enemies. Our city is open to all men. No expulsions of foreigners prevent a man from learning or seeing anything, even when the information would be valuable to our enemies. For we rely on our stout hearts and inborn courage, not on stratagem and deception. And, in education, they strive to make themselves brave by irksome practice begun early in life; but we live at ease, and yet we endure hazards as dangerous as they. (2) The proof of this is that the Lacedaemonians do not invade our land by themselves, but bring all their allies with them; whereas we march into neighbouring countries alone, and, though fighting on foreign soil and against men who are defending their hearth and home, we generally gain an easy victory. (3) Our full strength, too, none of our enemies have yet encountered, because we send out our own citizens on many expeditions by land, while at the same time our fleet claims our attention. But, if they meet some small portion of our army and win a battle, they vaunt that they have routed us all, and when defeated, they say they have been beaten by us all. (4) Now surely if we choose to face danger calmly rather than by laborious training, by habits and not by rules of courage, we are the gainers; for we do not anticipate trouble, and yet when face to face with it, we behave with as much courage as those who are always practising.

But it is not only in war that our state has the advantage and is worthy of admiration. 40. (1) For we combine love of the beautiful with simplicity, and love of culture with manliness. Wealth we regard as a means for action, not as a subject for fine talk, and while it is no disgrace to a man to admit that he is poor, it is a disgrace not to try to avoid poverty by work. (2) While we attend to our homes we do not neglect politics, and though we may have other business to attend to, we have a thorough knowledge of public affairs. We alone regard a man who takes no interest in them not as one who shrinks from publicity, but as a useless person; and all of us, though we cannot strike out a new line of policy, can at least criticise a proposal. It is not debate that hinders action, in our opinion, but the want of clear instruction in the facts before we take the necessary action. (3) In fact the advantage we have is just this, that we are as daring as anyone, and give the fullest thought to our plans of action. With the rest of mankind, on the contrary, daring comes from ignorance, but reflection causes hesitation. And of all brave men they deserve to be thought the bravest, who, clearly apprehending what suffering and pleasure mean, do not, on that account, shrink from danger. (4) In showing kindness, again, we have adopted an attitude which differs from that of most men: we make our friends, not by receiving, but by bestowing favours. And he who bestows the favour, is a firmer friend; for he secures the gratitude of him to whom he showed kindness by new favours: whereas the debtor is more apathetic, as he knows that the return he makes is not a free gift, but the payment of an obligation. We alone help others without thinking of our own interests, quite frankly and in the confidence due to free institutions.

- 41. (1) In short, I say that our city is a liberal education to Greece, and that the citizen of Athens seems to me to possess the faculty of adapting himself readily to the most varied circumstances, with graceful dexterity of wit. (2) That this is no fine talk prepared for the occasion, but simple truth, is proved by the power which we have gained for our state by these very qualities. (3) Athens alone among existing states, when put to the test, proves herself greater than her reputation; she alone does not give her enemies cause to complain that it is a disgrace to be beaten by such a city; does not give her subjects cause to reproach themselves with the thought that they are ruled by unworthy masters. (4) The evidence of our power is clear: we require no further witnesses to it. For we shall be the wonder not only of this age, but of ages to come. What need we the praise of Homer or of other poet, whose song will charm men for a time, though truth will spoil the impression which they receive from it? No land, no sea, but what we have forced to become a highway for our enterprise. No climate that does not contain eternal memorials of our valour. (5) Such is the city of which these men brooked not to be deprived; on behalf of which they died nobly on the field: and for such a city every one who is left should be ready to toil.
- 42. (1) Now this is the reason why I have dwelt at such length on the state: I wish to explain that we have something higher to contend for than men who have not advantages such as we enjoy, and at the same time to give the grounds which justify this panegyric over these men. In fact I have already spoken their highest praise. For to those very glories which I extolled in our city these men added fresh lustre by their brave deeds; and there are but few Greeks of whom it is true

to say as of them that their reputation is balanced by their actions. It seems to me that a close like theirs, whether it was only the first indication, or the final proof, does show a man's true worth. (3) Even when men have committed many faults, it is just that the valour with which they have fought for their country should be set above everything else: good wipes out the bad; and their public services more than repair the harm they did through their private failings. (4) Of these men not one was unnerved by a desire to enjoy wealth longer; not one shrank from danger from the poor man's hope of some day exchanging poverty for riches. No, they considered vengeance on their enemies more to be desired than these things; this they thought the noblest of all causes. and only if they succeeded in exacting that vengeance did they wish to indulge in those prospects. The uncertainty of ultimate success they left to hope; but in view of the task before them at the moment they determined to rely on themselves alone. In carrying out that determination they thought it nobler to resist and suffer than to save themselves by surrendering. What they fled from was disgrace; but on the field they stood firm at their posts, till, in an instant, at a moment ordained by Providence, at the crisis, not of their fear, but of their glory, they passed away.

43. (1) So they died. It was a death worthy of an Athenian: and we who are left, though we should pray for a spirit less fatal, must yet determine to fight with no less daring than they. Judge not of the profit merely from what you hear. (Indeed, what would be the use of talking at length about it when you know it quite well yourselves? Why enumerate the obvious advantages of self-defence?) Rather contemplate the greatness of our city day by day in its effects, and learn to love her: and when she seems glorious to you, reflect that her supremacy was obtained for her by men, who to their courage added a clear knowledge of their duty and a keen sense of honour in battle, and who, if ever they failed to gain their object, did not let their country miss the tribute of their valour, but readily gave it to her as the best offering they could make. (2) For by giving their lives for the common good, they won for themselves glory which is ever young, and the most honourable of all sepulchres, not that in which they are buried, but that in which their glory survives, to be called to remembrance on every fitting occasion whether in word or deed. (3) For every land is the sepulchre of famous men. They are not commemorated merely by the writing on stones in their own country, but in foreign countries too the unwritten memorial of them lives on, carried not in stone records but in the hearts of men. (4) Let them be your

pattern; realise that happiness comes from freedom, and freedom from courage, and do not give too much thought to the dangers of war. (5) Who ought to give their lives willingly? Not poor wretches sunk in hopeless misery; but rather they who by living longer run the risk of a change for the worse, and who will feel the change most, if they fail. (6) In fact to a man of spirit, the degradation that results from cowardice is more grievous than a painless death that comes to him when his blood is up and he shares the enthusiasm of his comrades.

- 44. (1) That is why I do not sorrow for those of my audience who have lost their sons. But I will comfort them instead. You know amid what changes and chances you have lived; that they may be called fortunate to whose lot has fallen an honourable grief, like your grief, or an honourable death, like their death, and in whose life prosperity and adversity have been equally balanced. (2) Still I know how hard it is not to regret those of whom you will be so often reminded by the good fortune which others enjoy as you yourselves did once. A man grieves not for blessings which he loses before he knows their value, but for that which is taken from him when he has lived long with it. (3) But you must bear up. Some of you can still hope for other children: in your homes new sons will make you forget those whom you have lost, and the city will gain in two ways : she will not lose men and she will be secure. For no man's political action can be really loval to democracy or to sound principles unless he like others has sons to risk for the state. (4) Those of you that are past the prime of life should think it a blessing that you have been prosperous during the greater part of life. Rememher that you have but few years to live, and console yourselves with the fame of your dead sons. For the love of honour alone in life does not grow old; and when men's strength is spent, it is not money, as some say, but honour that gives pleasure.
- 45. (1) You that are sons or brothers of any among the dead, have, I perceive, a difficult task before you: and hardly by unusual merits would you be thought, I will not say to equal but even to fall slightly below them. For men disparage their rivals while they live: but when men are no longer in the way, they are honoured with universal good-will. (2) If I am to say something to those who will live in widowhood about woman's virtues, I can dismiss the subject in a brief exhortation. Not to fall below the qualities natural to your sex is great glory for you, and to be as little talked of as possible, whether for good or bad, among men.

Peroration. Of the more solid honours part have been paid to the dead already in this funeral; for the rest, the city will maintain their children at the public cost, till they are of age. This is the coveted crown she presents to these dead men and to their survivors for such victories as theirs. For where the prize for valour is greatest, there the citizens are most loyal to their state. (2) And now, when you have finished the lamentation due to your friends go to your homes.

GREEK INDEX.

.*. The numbers in all cases refer to chapter and section. The numbers of chapters are in heavy type where the reference is only to the text. The number of the section is followed by a where the reference is both to the text and the notes. The numbers of the chapter are in light type where the reference is to the notes only.

A. άβασίλευτος 80, 5. Αβδηρα 97, 1. 'Αβδηρίτης 29, 1. 'Αγαθαρχίδας 83, 4. άγαθόν τι δράσαι 37, 1, 64, 1. άγαθώ, ἐπ' 17, 2 άγαθὰ 38, 2 n. άγαλμα 13, 5. άγανάκτησιν έχειν 41, 3 π. άγγέλλειν 6, 2 π. dynows 43, 2, 44, 4. άγνοείν and άγνοια 47, 4, 48, 3, 49, 8. "Ayrar 58, 1 n, 95, 3 n. άγορεύεσθαι 35, 1. Αγραίων 102, 2. άγραφος 37, 3 n, 43, 3 n, 53, 1. 'Αγριάνας 96, 3 n. άγρων, έκ των 18, 2, 14, 1, 52, l. άγροις, έν τοις 14, 2, 16, 1. άγρυπνία 49, 6. άγχίστροφος 53, 1 n. άγω) (άγομαι 65, 8. αγωγοί 12. 2. άγων μέγας 45, 1, 89, 10 n.

άγωνες 13, 4, 38, 1.

άδεως 40, 4 η. άδηλος 11, 4 η. άδικῶ 5, 5, 7, 37, 3, 60, 7, 71, 4, 73, 3, 74, 3. άδω B, 2 n, 21, 3, 54, 2, 3. άδωρος 65, 8 π. del 37, 3 n. άείμνηστος 43, 2, 64, 5. à juos 87, 2. ἀηδών 29, 3. 'Αθήναι 6, 1, 13, 7, 15, 41, 1, al.: ἀπ' 'Αθηνών 29, 3: 'Αθήναις 8, 1. 'Aθηναίοι 1, 9, 14, 21, al.; άπ' 'Αθηναίων 15, 4; άπὸ τῶν 'A. B6, 6 n, 90, 6. 'Adnualous 2, 1 n, al. åθλα 46, 1, 87, 9. άθρόος 31, 2, 39, 3, 60, 2, Αίγάλεων δρος 19, 2 n. Alyara 27, 1 n, 31, 1. Αίγυπτος, 48, 1. àibios 41, 4, 64, 3. Αίθιοπία 48, 1. Alμος 96, 1 n. Alvησίας 2, 1. αίρω, άρας 12, 4, 23, 1, 25, 3, 56, 6, 98, 1, 103, 1.

άγωνίζεσθαι περί τινος 63, 1 η.

αίσθησις 4, 4, 50, 2, 61, 2. αίσχύνη 37, 3, 51, 5. αίσχύνομαι 43, 1. αίτιαν λαβείν 18, 3, φέρεσθαι 60, 7; δι' alτίας έχειν 60, 4; èv altia E. 59, 2. 'Ακαρνάνες 7, 3 n, 9, 4, 30, 1, 68, 7, 80, 1, 81, 1, 83, 1 n, 102, l. 'Ακαρνανία 33, 2, 81, 8. άκέραιος 18, 5, 61, 2. άκηρυκτεί 1. άκληστος 93, 1 n. άκμάζω 19, 1 n, 20, 2, 31, 2, 49, 6, 79, 1. åкий 42, 4 n. άκδντιον 4. 3 n. άκρδασις νόμων 37, 3. άκρόπολις 13, 3 n, 15, 3 n, 17, 1, 24, 1. άκροτελεύτιον 17, 1. άλωμαι 102, 5. 'Αλέξανδρος 29, 7, 95, 1, 99, 3. Αλιάς 56, 5. άλκη 84, 3 n, 87, 4. 'Αλκμέων 102, 5. άλλήλους 5, 5. άλλος 9, 1 n, 39, 4 n, 49, 2 n; ο ά. δμιλος 31, 2, 98, 4; ή ά. Έλλας 8, 1 η, 27; ή α. κατασκευή 14, 1, 97, 3; ή ά. πρόσοδος 13, 3 n; ή ά. Θράκη 29, 2 n; άλλος άλλη 4, 4 n, 76. 4: άλλοι θεοί 15, 4 n. 'Αλμωπία 89, 5 n. 'Αλόπη 26, 2 n. äµa 2, 1 n; каl äµa 4. 1, 26, 1, 36, 1, 42, 1, 4, 49, 6, **57**, 1, **59**, 1, **89**, 6, **90**, 3, 94, 4 n. άμαθία 40, 3, 62, 4 n. άμάρτυρος 41, 4. άμβλύτερος 40, 4, 65, 4, 11. 'Αμεινιάδης 67, 2, 3. αμεινον 17, 1 n. 'Αμπρακιώται 9, 13, 68, 80, 61.

Αμύντας 95, 3, 100, 3. 'Αμφιάρεως 68, 3, 102, 5. άμφιβόλφ, έν 76, 3. 'Αμφίλοχοι 'Αμφιλοχία, 68. 102, 2. άμφότερα, έπ' 11, 9 n: Kat' 62, 3 n. άμφοτέρους δέχεσθαι φίλους 72, 1, 2. av with partic. 18, 4 n, 53, 4 n: repeated 94, 1 n. άναβολή τοῦ δεινοῦ 42, 4. άναγκαίος 70, 1 η; άναγκαίως 64, 2 n. άναγόμενοι οτ άναγαγόμενοι ξπλεον 90, 1. άναδούμενοι είλκον 90, 6 n. 'Ανακτόριοι 9, 2, 80, 81. άναλοῦν 24, 1 n. άνανταγώνιστος εθνοια 45, 1. άναπείθομαι 14, 1 n, 65, 101, 5. άναπίμπλαμαι 51, 4 n. Αναπος 82 n. άνάστασις 14, 2 n. άναστροφαί 89, 8 n. άναφέρω 84, 3 n. άνδραγαθίζομαι 63, 2; άνδραγαθία 42, 3. "Ανδρος 55, 1. άνειλκον confused with άνέκλων 76. 4. άνειμένως 39, 1. άνεπαχθώς 37, 3 ävev 70, 4 n, 72, 2, al. άνηρ άντ' άνδρὸς 108, 1. 'Ανήριστος 67, 1 n. 'Ανθεμοῦς 99, 6, 100, 4. 'Ανθεστηριών 15, 4. άνθρώπων ούκ ένόντων 25, 1 n. άνοσος 49, 1 n. άντανιέναι 75, 6. άντεξόρμησις 91, 4 n. Αντιγένης 23, 2. **Д**утікрия 4, 5 п. άντίληψις 49, 7 n. άντιλογία 87, 3 n.

derimaλου, τὸ 45, 1 n; duri- Δργος 2, 1 n, 9, 2, 27, 2, 67, тахон 89, 6 п. άντιφυλακή 84, 3. άντοφείλω 40, 4. άνω 48, 2, 100, 5. 'Ağıds 99, 4 n. άξιωμα 37, 1 n. άξίωσις 34, 6 n, 37, 1 n, 61, 4, 65, 8, 88, 2. απαλγείν 61, 4 n. άπαλλάττω 42, 4 n. άπεικότως 8, 1 π. άπεφθος 13, 5 n. άπήχθησθε οτ άπήχθεσθε 63, 1. άπλοίας, ὑπ' 85, 6 n. ἀπό ; d. τούτων 13, 2 n ; d. της στάσεω: 22, 3 η; πολεμεῖν άπὸ 24, 1 : ά. olas ἐπιτηδεύσεως 36, 4 n; à. μέρους 37, l n : ά, της τομής ά, κεραιών άρτήσαντες 76, 4 n; ά. ταὐτομάτου 77, 4; οι ά. θαλάσσης 80, 1 π, 83, 1; ά, τῶν 'Αθηναίων 86, 5 n; τὰ à. τῆς τύχης 87, 2 n; å. τοῦ ίσου 89, 2 n; ά. τοῦ προφανοῦς 93, 3 n; ά. τῶν καταστρωμάτων μάχεσθαι 90, 6 : [άπ' αὐτοῦ 77, 4]. άποβάντι, τώ 87, 3 n. άπογίγνομαι 34, 2 n, 51, 5, 98. 3. άπόδειξις τοῦ περιέσεσθαι 13, 9 n. 'Απόλλων 102, 5; 'Απολλώνιον 91, 1, άπολοφύρομαι 46, 2 n. άπορία του θεραπεύσοντος 51, 5 n ; ès à. καθιστάναι **81**, 8. άποφθείρομαι 49, 6 n. άπράγμων 40, 2 n, 63, 3 n, 64. 4 n. ἄπτομαι τοῦ πολέμου Β, 1; ἄ. τῶν πρός του πόλεμου 17, 4 n; ἀπτομένφ 49, 5 n; d. των άνθρώπων 48, 2, 50, 1. άρα, εί τι 5, 1 n, 12, 1; εί d. 90, 2; el ris à. 87, 1; \$ à. 5, 4, 13, 1; fir tis apa 87, 9.

1 π, 99, 3; Αργος τὸ 'Αμφιλοχικόν 68, 80, 8. doyos in oracle 17, 1 n. άργυρολογῶ 69, 1. άρέσκομαι 68, 3 π. аретт 40, 4 п. Αριστεύς 67, 1, 4 π. Αριστοκλείδης 70, 1. Αριστόνους 22, 3 π. Αριστώνυμος 33, 1. а́октойроз 78, 2 п. άρχαῖον, κατά τὸ 16, 2 n; τὸ ά. 'Αρχέλαος 100, 2 n. арустан 1 n; вее предато. Αρχίδαμος 10, 12, 18, 18, 19, 20, 47, 71, 72, 74. άρχικον; τὸ ά, γένος 80, 5 π. брхоттоз 2, 1 n. αρχομένω, αμ' πρι ά. 2, 1 n. άσημον άργύριον) (ἐπίσημον ά. 13, 4. άσθενές; τὸ ά. της γνώμης 61, 2 n. 'Aola 67, 1, 97, 6 n. 'Aστακος 30, l n, 33, l, 102, 1 n. ἀσφαλεῖ, ἐν 73, 5. 'Ασωπός 5, 2. 'Αταλάντη 32; 'Α. της Μακεdorlas 100, 3. Ατιντάνες 80, 6 n. Άττική 15, 1, 16, 1, 36, 1. al. αὐτοβοεὶ 81, 4. αὐτόθεν 25, 3 π. αὐτοκράτωρ Ιχνί., 13, 1. αὐτονομία 8, 4. aurds 13, 1 n, 39, 2 n, 42, 4 n, 65, 13 n, 79, 1 n; aurò or αύτον 19, 2; αύτο οτ αύτοῦ 49. 7 n: avtà replacing avthr 43, 1 n, 62, 4 n, cf. Eur. Bacchae 202; αὐτῶ 42, 4 n. αθχημα 62, 4 n. αύχῶ 39, 3 n.

άφανής; τὸ ά. τοῦ κατορθώσειν 42, 4 n; ol apavels 34, 3 n. άφανίζω 42, 3, 61, 4. άφίησιν 13, 1 n. 'Αχαία 83, 3, 84, 3; 'Αχαϊκὸς 86, 1, 92, 5. 'Αχαιοί 9, 2, 66, 1. 'Aχαρναί 19, 2 n, 20, 21, 2, 23, 1, 'Αγελώος 102, 2 n. άχθηδών 37, 2 n. άχρεῖος 6, 4 n, 40, 2, 44, 4; ахрустоз 78, 3 n.

В.

 β á λ avos 4, 3 n. βασιλεύς 62, 2 n. Βισαλτία 99, 6. $\beta\lambda\dot{\alpha}\beta\eta$, = $\beta\lambda\alpha\beta\epsilon\rho\dot{\alpha}$ 40, 2, 65, 7. βλάπτειν 'spoil' 41, 4. βοιωταρχούντες 2, 1 n. Βοιωτία 2, 1, 18, 2; Βοιωτοί **6**, 2, **9**, 2, 3, **22**, 2, **23**, 3, 78, 2. Βοττία 99, 3 η; Βοττιαία 100, 4: Βοττιαΐοι 79, 7, 99, 3, 101, 1; Βοττική ή έπὶ Θράκης 79, 2, 101, 5. Βούδορον 94, 3. βούλομαι) (ἐθέλω 61, 4. Bρασίδας 25, 2 n, 85, 1, 86, 5, 93, 1. βράχεα 91, 4 n. βραχυλογία 39, 3. Βριλησσὸς 23, 1 n.Βυζάντιον 97, 2.

уашка 15, 5 n. γάρ 'in fact' 43, 6; after τεκμήριον δέ 15, 4, 39, 2; omitted after, 50, 2 n. γέ; μέντοι ... γε 13, 1, 47, 3, **56**, 4, **65**, 3; $o \theta \pi \omega ... \gamma \epsilon$ **21**, 2, 77, 4; $\pi \lambda \eta \nu \gamma \epsilon$ 34, 5; μέν γε 38, 1; ήτοι ... γε 40, 2 n; δή τοι ... γε 41, 4 n; ουν ... γε 43, 1; with partic. 43, 6; και ... γε 49, 7; δέ γε 54, 3 n; εἰκότως ... γε 60, 7; οὐδὲ ... γε 87, 3; έπεὶ ... γε 89, 3; ώς ... γε 102, 5.

Γέται 96, 1, 98, 4. γίγνεσθαι as pass. of ποιείσθαι, q.v.; ή ξσοδος γ. 6, 3; al έπιχειρήσεις γίγνονται 11, 4; ή ανάστασις έγίγνετο 14, 2; πόλεμος γεγένηται 72, 1; ο τάφος έγένετο 47, 1; μνήμη έγένετο 54, 4; έσβολαὶ έγένοντο 31, 3. - γενέσθαι, ήρξατο 47, 3 n, 68, 2.— Amounted to' 13, 3, 20, 4, 31, 2,τὸ ἀντιτείχισμα ἐγίγνετο 77, 1 n.

γνώμη; γ.) (ἔργον 11, 5 n, 43, 3 n, 64, 6; γ.) (δύναμις 89, 6; γ.) (ὀργὴ 22, 1; γ.) (παρασκευή 9, 1; γ.) (τύχη 42, 4, **62**, 5 n, **87**, 3; γ.) (χρήματα 13, 2,

γνωμαι 11, 4; other examples 35, 2, 40, 1, 2, 3, 4, 43, 3, 4, 6, 44, 1, 4, 45, 1, 46, 1, 60, 3, 61, 4, 62, 3, 4, 5, 63, 3, 64, 2, 5, 6.

Γορτύνιος 85, 5; Γορτυνία της Μακεδονίας 100, 3.

Γυρτώνιοι 22, 3.

δαιμόνια, τὰ 64, 2 n. Δαυλία, Δαυλιάς 29, 3. δè after και 36, 1; in apodosis 46, 1, 65, 5, δεδιέναι περί τινι 5, 5 n, 72, 2. δείματα 102, 5 n. δεινά, τὰ of the horrors of war, 40, 3, 65, 1, 77, 1. δέκατος αὐτὸς 13, 1 n.

δεύτερος 97, 5 n. δέχεσθαι αμφοτέρους of neutrals

72, 1, 2,

δη after οὐ 40, 3, 41, 4 n; after un 89, 4; after superlatives 31, 2, 49, 1, 97, 3; μώνος δη 64, 1; πας δη 77, 2; with relatives 21, 1, 24, 1, 29, 4, 42, 1; ὅτε δὴ 102, 5 n; τότε δη 84, 3; ούτω δη 6, 3 n, 12, 4 n, 19, 1, 70, 1. 83, 3; ένταθθα δη 58, 2 n; έντεῦθεν δη 74, 2 η; δστερον δή 17, 3; μèν δή 4, 8 n. Δήλος 8, 3 n.

δήλωσις άπασι 61, 2 n. δημοκρατία 37, 1 n, 65, 9 n. διά; δι' δλίγου 29, 3, 89, 9; διά μάχης ίέναι 11, 3 n; δι' δργής έχειν 37, 2, 64, 1, cf. 60, 4 n ; διά χειρός έχειν 13, 2 n.

διαβάλλω 'cross' 83, 3 n. διαδοχή των έπιγιγνομένων 36,

δίαιτα 102, 6 n. διαφερόντως έχειν 40, 3; δ. γίγνεσθαι 51, 1.

διαφθείρομαι with ύπο and nonpersonal words; καύματος 49. 6; νοσήματος 51, 6, 47, 4. διδασκαλίαν ποιείσθαι 42, 1;

δ. παρέχειν 87, 7. διδόναι έαυτόν τινι 68, 7; δ.

διέκπλουν 83, 5. διέκπλους 83, 5 π, 89, 8.

 $\Delta ι \epsilon μπορος 2, 1.$

δίκαιου 11, 2, 36, 1 n, 44, 3 n, 71, 2 n. Cf. s.v. τόποι. έκ τοῦ δικαίου 89, 3.

δικαιώ 41, 5 n, 61, 4, 67, 4, 71, 4.

Δίοι 96, 2.

Διονύσια 15, 4; Διόνυσος 15,

4 n. διωθούμαι 84, 3. Δόβηρος 98, 2, 99, 1, 100, 3. δόκησις 35, 2 π, 84, 1. δοκιμάζω 35, 3 n.

Δολοπία 102, 2

δόξα 11, 9 n. δουλεία 63, 1 π; δουλεύω 63, 3 %. δραστήριον, τὸ 63, 3. δρῶ τοῦτο 11, 8 π, 49, 5 π; αγαθόν τι δ. 37, 1. Δρώοι 101, 3.

Δύμη 84, 3 n. δύναμις 97, 3 n. Δωριής 9, 4.

E.

έβασίλευσε ingressive 16, 2, 97, 3, 99, 3, έβδομαΐοι διεφθείροντο 49, 6.

έβδομήκοντα corrupt 75, 3. Έβρος 96, 4 π.

έγέγευντο οτ έγεύοντο 70, 1 π. έγκαλλώπισμα 62, 3 n.

έγκαρτερείν 61, 2. έγκαταλείπω 6, 4, 65, 8, 78, 3

n, 102, 6. вукатавкутты 47, 3 п.

ėθàs 44, 2 n.

έθέλω) (βούλομαι 61, 4; έθέλομεν οτ έθέλοιμεν 39, 4.

έθνος, irregular apposition with 9, 4 n.

ei with optat. in O. O. 2, 4; (1) representing edv and subj. of O. R., time future, 7, 3, 76, 3, 77, 2, 81, 2, 90, 2, 95, 2, (2) representing car and subj. of O. R., repeated action, 83, 5; el with indic. in O. O. representing el with indic, of O. R. 20, 3, 54, 4, 74, 1; el with optat. in O. O. representing ϵl with optat. in O. R. 80, 8, 81, 5, 93, 3; el not logically hypothetical 60, I, 61, I, 64, I, 4, al. ; el dè uh 5, 5, 71, 2 ; el with apod. only implied 12, 1, 67, 1, al.

Είδομενή 100. 3. elobow, ev 36, 4.

elev in O. O. in Continuatio Orationis 72, 2 n (the optat. once thus in Herod. viz. 7, 3, five times in Xen.). elkòs 10, 1 n, 11, 8 n, 21, 2, 29, 3 n, 41, 5, 48, 3, 53, 4, 54, 2, 62, 3, 63, 1, 64, 1, 73, I. See also s. v. τόποι. ελκότως 54, 3, 60, 7, 87, 3, 7. εἰκότι, τῷ οὐκ 89, 6 n. Είλωτες 27, 2 n. είπον 'propose,' 24, 1. είρήνη, έν τη 65, 5 π. είρηται 46, 1 n. ϵls $a \dot{v} \tau \hat{\omega} v$ 5, 7 n; ϵls) $(\pi o \lambda \lambda o l)$ 35, 2. έκ (1) in adverbial phrases; έξ δλίγου 11, 4 n, 61, 2, 91, 4 η; έκ πολλού 88, 2, 89, 8; έκ τοῦ δικαίου 89, 3; έκ τοῦ ομοίου 44, 3 n; (2) έκ by attraction for èv 5, 7, 13, 2, 5, 14; (3) $\dot{\epsilon}\kappa = \dot{\nu}\pi\dot{\sigma}$ 49, 1 n: τρόπων έξ οίων 36, 4 n; (4) 'after' 33, 3 n. έκαστος with plur. verb 46, 2, al. ėкеlvy or ėкей 81, 4. έκκλησία) (ξύλλογος 22, 1 n. εκπίπτειν 'to be washed ashore' 92, 3. έκπλείν 69, 1, 93, 4. έλασσον, οὐκ Ε. ή 13, 4 n. έλευθερία 37, 1, 40, 4 n; έλεύθερον, τὸ 43, 4; ἐλευθερεῖν 8, 4 n. Έλευσίνιοι 15, 1 η; Έλευσίνιον 17, 1 n: 'Exevols 19, 2, 20, 3, 21, 1. Έλιμιῶται 99, 2. "Ελληνες Ελλήνων ἄρχειν 64, 3 n. Έλλήσποντος 9, 4 n, 67, 3. έλπίζειν, of bad events 11, 6, 69, 3. έμβολή 76, 4, 89, 8 n.

έμμένω 2, 1, 19, 2 n.

όλίγω 84, 3, 86, 5; έν έπιτη- $\delta \epsilon l \varphi$ 81, 4; (2) other adjectival expressions; ἐν δεξιά 19, 2, 98, 2; ἐν ἀριστερᾶ 81, 3, 100, 4; (3) 'consisting of ' έν οἰκοδομίαις κτήματα 65, 2; (4) with reflexive words έν σφίσιν αὐτοῖς, άλλήλοις 5, 5, 4, 1, 65, 11, 12: (5) phrases with elvai, equivalent to a verb, εἶναι ἐν ἔθει 64, 2, έν ξριδι 21, 2, έν στάσει 65, 12, èv àpx î 37, 2, èv παρασκευή 80, 3, 101, 2, έν τούτω παρασκευής 17, 5, έν ήλικία 36, 3, έν χηρεία 45, 2; έν τω θαρσαλέω 51, 6, έν άσφαλεί 75, 5, έν ίσω 60, 6. Cf. έν ομοίω καθεστάναι 49, 5, έν άμφιβόλω γίγνεσθαι 76, 3 n; (6) phrases with ἔχειν, equivalent to a verb, Execu év δργη 8, 4, 18, 5, 21, 3, 65, 3, έν αίτία 59, 2 n, έν δρρωδία 89, 1; (7) ἐν ῷ of attendant circumstances, 1 n, 35, 2 n. Cf. έν τούτφ B, 4 n, B9, 8;έν τοις δμμασι in conspectu, 11, 7 n, cf. Eur. Bacchae, 1252. έναγωνίζομαι 74, 3. έναταίος διαφθείρεσθαι 49, 6. ένδεεστέρως 35, 2 π. ένδηλος είναι with partic. 64, 6 n. ένδωσείω 12, 4 n. ένεστι στάσις τη γνώμη 20, 4. Έννεάκρουνος 15, 5 n. έξαπιναίως 3, 1 n, 48, 2, 93, 3. έξωθεν for έξω 13, 7 n, 49, 5. Έορδία, Έορδοί 99, 5 n. έπαγόμενοι, ol 2, 4 n. έπαινος 35, 1. έπακούειν 36, 4. έπαλξις 13, 6. έπανάστασις 27, 2.

èv; (1) in local phrases; èv

έπάρατον 17, 1 n. έπαυξάνω 36, 3. έπαύρεσις 53, 2 n. έπειδαν 34, 3 π. ∉πειτα 4, 2 п. έπεξελθείν 40, 2. έπέχευ 81, 4 η, 101, 5 η. $\ell\pi i$; with gen. in dates 2, 1 n; έπι τοῦ παρόντος and έπι τῷ таротт 36, 4 п. 54, 3 п; ent too vews and ent tais vavol 80, 2 n; έπι πολύ 75, 2, 79, 6; ἐπὶ πλέον 29, 2 n, 51, 6, 53, 1, 62, 2, 65, 6, 97, 4; ώς έπι πλείστον 34, 8, 35, 3; έπὶ τὴν ἐαυτῶν γῆν 90, 1 η; ή έπι πολλά έπίπεμψις 39, 3; έπὶ with dat, of purpose, έπὶ κακψ 13, 1 n, έπι σωτηρία 13, 5, έπ' ώφελία **29**, 3, **37**, 3; $\dot{\epsilon}\pi'$ $\dot{a}\gamma a\theta \hat{\varphi} =$ 'in prosperous times' 17, 2; $\epsilon \pi l$ with dat. = 'off the coast οί 32 n : έπὶ δύο ημέρας 25. 3 n; $\epsilon \pi \iota$ of reciprocity 64, 6. Επιβαίνω 25, 4 n. έπιβάται 23, 2. έπιβοηθώ 5, 1 η, 79, 4, 86, 6, 90, 2, έπιγίγνομαι 4, 2 n, al. Έπίδαυρος 56. έπιθεάζω 75. 1. Έπικλής 23, 2. έπίκουροι 33, 1 n.

έπιτήδευμα and ἐπιτήδευσις 36, 4 n, 37, 2. ἐπιτολαί 78, 2 n. ἐπιψηφίζειν 24, 1 n. ἔποικοι 27, 1 n, 70, 4. ἐπόμνυμι 5, 6 n. ἔρανος 43, 1 n.

56, l.

έπίπονος 39, 1 π.

έπισημαίνειν 49, 7 η

έπισκήπτω 73, 3 n.

έπίπεμψις έπὶ πολλά 39, 3 n.

έπίπλους τη Πελοποννήσω 17, 4,

έρασταὶ τῆς πόλεως **43**, 1, Append. I. έργον) (λόγος **8**, 4 n, **11**, 5, **35**, 1, **40**, 1, **41**, 2, 4, **42**, 2, 4, **43**, 1, 2, 3, **46**, 1, **64**, 6, **65**, 9, **72**, 1, **61**, 2. Έρεχθεὺς **15**, 2.

Έρμιονὶς 56, 5 n.

és; (1) with verbal nouns and adj. πρόνοια ές του πόλεμου 65, 6, βλάβη ές τὸν πόλεμον 65, 7 n, εσβολαί ές την 'Αττικήν 70, 1, πλούς ές Σικελίαν 65, 11, ές αὐτὸ κερδαλέον 53, 3 ; (2) with καθίστημι ; αὐτοὺς ές κίνδυνον καθιστάναι 100, 6. τον στρατον ές πόλεμον κ. 75. 1, ές πόλεμον καθίστασθαι 9, 1, 13, 9, ἐε ἐπιμαρτυρίαν κ. 74, 2, ές πολιορκίαν κ. 78, 4, ές φόβον κ. 81, 6, ές φυγήν к. 81, 7, ез аторіан к. 81, 8; (3) with άγειν, έλθεῖν, τρέπεσθαι: ές ξύμβασιν άγειν 2, 4, ές χείρας έλθεϊν 3, 4, **B1**, 8, ές έλπίδα έλθεω 56, 4, ές όλιγωρίαν τρέπεσθαι 52, 3, ές άναισχύντους θήκας τ. 52, 4. έs = 'as' 40, 4, έs όλίyour olkeir 87, 1 n. Tà es αρετήν 40, 4 η,

έσβατὸς **41**, 4. ἐσβολŷ, τŷ temporal **20**, l n. ἐσπλεῦν, v. ἐκπλεῦν. Ἐστιόδωρος **70**, l.

έτέρω πρὸς έτερον **51**, 1, **4**; έτεροι ἐτέρων **64**, 5.

έτι 2, 1 n, 42, 4 n. ἐτοῦμα 3, 4 n, 10, 2, 56, 1, 98, 1.

Εύβοια 14, 1, 26, 1, 32. εύδαιμονία 97, 5 n; τὸ εύδαιμον

43, 4. Εθηνος 83, 3 n. Εθμαχος 33, 1. Εθμολπος 15, 1. Εθξεινος 97, 1, 5. Εύριπίδης 70, 1, 79, 1. Εὐρύμαχος 2, 3, 5, 7. Εύρώπη 97, 5. Εύρωπος της Μακεδονίας 100, εύτραπέλως 41, 1 n. εύτυχές, τὸ 44, 1 π. εύτυχίαι 44,2 n; cf. Eur. Ion 658. Εύφαμίδας 33, 1. έφιεσθαι 42, 4 n. έφόδιον 70, 3. έφορμησις 89, 9. ξφορος 2, 1 n. έχθίστων, των ήμιν 71, 3 n. Έχινάδες 102, 3. έχει for παρέχει 41, 3, 61, 2, **87**, 1; ἔχειν υ. ἐν, δι' ἡσυχίας έχειν 22, 1, διά χειρός έ. 13, 2 n, 76, 4. Z.

Ζάκυνθος 7, 3, 9, 4, 66, 1, 80, ζώντων έχομένων 5, 4. Ζευξίδαμος 19, 1, 47, 2, 71, 1. Ζεύς έλευθέριος 71, 2, 'Ολύμπιος 15. 4. ζηλώ 37, 1, 43, 4, 64, 4 η.

H.

ήβη 46, 1.

ήγεμών 11, 3, 19, 1. ησέα, τὰ 41, 3 n. ήδη 2, 1. 'Ηδώνες 99, 4. 'Ηλείοι 9, 3, 25, 3; 'Ηλις 66, l. ήλλοίωντο 59, 1 n. ημαρτήθη 65, 11 n. ήν τι 5, 6 n, 12, 2, 34, 2, 43, 5, 74, 3; Av apa 13, 1, 87, 9: Αν πείθωσιν οτ πείσωσιν 73, 1. ήπειρούσθαι 102, 3. ηπιώτερον, το 59, 3. преато 47, 3 n. Tower, invocation to 74, 2.

ήσυχάζω) (πολεμῶ 3, 1, 7, 2, 65, 7 n, 81, 8. ήτοι ... γε 40, 2 n. ήφίει 49, 2 n.

θ.

Θάρυψ 80, 6. $\theta \in \lambda \omega$ 51, 5 n. θεοί έγχώριοι 71, 4, 74, 2; δρκιοι 71, 4; πατρώοι 71, 4 n. $\Theta \epsilon \rho \mu \eta$ **29**, 6 n. Θερμοπύλαι 101, 2. Θεσπρωτοί 80, 5. Θεσσαλοί 22, 3, 101, 2. Θηβαι 5, 2; Θηβαΐοι 2, 4, 5. $\theta \hat{\eta} \kappa \alpha i$ 52, 4 n. θήρα 9, 4. Θησεύς 15, 1-3. Θ OYKY Δ I Δ H Σ 48, 3, 70, 5, 103, 2. θράκες 29, 67, 95, 96, 97, 98, 100, 101, 3. θριάσιον πεδίον 19, 2 n, 20, 3, 21, 1; θριώζε 21, 1.

Ουρέα 27, 2 n; Ουρεατις 27, 2.

θρόνιον 26, 2 n.

θύραι 4, 5 n.

loos 44, 3 n.

"Ιστρος 96, 1, 97, 1.

I. lδέα 19, 1 n. lδιώτης) (πόλις B. 4, 60, 2, 64, 6, 65, 7. ίερα) (όσια 52, 3 n. ίερωμένης 2, 1. Iva 3, 3 (only here in this book). 'Ιόνιος κόλπος 97, 5. ίππαγωγοί 56, 2 n. 'Ισθμός 9, 2, 10, 2, 13, 1, 18, Ίσοκράτης 83, 4. Ισονομία 37, 1. Ισοπαλείς 39, 1 n. lσόρροπος **42**, 2.

lσχύος, ἐπὶ μέγα ἐλθεῖν 97, 4. lσχω 68, 6, 91, 1. Ἰταλία 7, 2. Ἰτυς 29, 3 n. Ἰχθῦς 25, 4 n. Ἰωνες 15, 4; Ἰωνία 9, 4.

K.

καθάπερ 71, 4, 72, 1. καθεζόμενοι έδήσυν 19, 1, 2, 47, 2.

2. καθίστημι. See ès. ή καθεστηκυΐα ήλικία 36, 3 n; τὸ καθεστὸς καλὸν 53, 3; βλάβη καθίστατο 65, 7 n.

καίτοι **39**, 4 π, **64**, 4 π. κακοτυχεῖν) (εὐτυχεῖν **60**, 3. καλινδοῦμαι **52**, 2 π.

Καλλίμαχος 67, 2; another 70, 1.

Καλλιρρόη 15, 5 n. Κάρες 9, 4; Καρία 69, 1. καρτερείν 44, 3 n.

κατά; (1) gen. not found in this book: (2) accus, 'opposite,' ката 'Акарчаніан 30, 2 п. κατά τὸ 'Απολλώνιον 91, 1; 'in accordance with,' 'owing to,' κατά τὸ ξυμμαχικόν 22, 3, 101, 4, κ. τὸ ἀρχαῖον 16, 2 n, κ. τὰς ίδίας φιλοτιμίας 65, 7, cf. 11 and 12, κ. τὸ διάφορον 27, 2, K. Oldian 82, K. Kaklan 87, 3, κ. πενίαν 37, 1, κ. τὸ προνενικηκέναι 89, 5, κ. τδ δύνασθαι 97, 4 π, κ. ταθτα 13, 1, κ. σελήνην 28 n; describing the manner, k. mar ναθν τάσσεσθαι 84, 1 n, κ. χώραν μένειν 58, 3 π, κ. ξυστάσεις γίγνεσθαι 21, 3, κ. πόλεις οίκεισθαι 15, 1 n, κ. θέρος γράφεσθαι 1 η, κ. τὸ χώμα προσάγεσθαι 78, 4, κ. κορυφήν έσβάλλειν 99, 1 n; κατά του ένιαυτου ξκαστου 24,

2 n; κατά in a merely verbal antithesis 37, l n; κατ' οἰκον 60, 4 %. κατάγειν 33, 1, 95, 2, 102, 1. катабей вачтез 3, 1, 93, 4. καταλαμβάνω Β1, 4 ». καταλύω βουλευτήρια 15, 2, πόλεμον 29, 5, έλπίδα 89, 10. κατασκευάζομαι 17, 3 n, 78, 4, 85, 1. κατασκευή 5, 4 n, 14, 1 n, 16, 1, 38, 1, 65, 2, 97, 3. катастрофі 42, 2 п. καταφρόνημα 62, 3 π. καταφρύνησις 62, 4 п. катеци 25, 4 п, 84, 3. κατέχω 62, 3 π.

κατώκηται **96**, 1 n, **99**, 5. Κέκροψ **15**, 1. κεκωλῦσθαι ... παρέσται **8**, 4 n. κελευσταί **84**, 3. κέραμοτ **4**, 2 n.

Κεραμεικός 34, 5. Κερκίνη 98, 1 n. Κέρκυρα 7, 3, 9, 4, 25, 1. κέρως, ἐπὶ 90, 4. Κεφαλληνία 7, 3, 30, 2, 33, 3,

Κεφαλληνία 7, 3, 30, 2, 33, 3 80, 1. κήδος 29, 3 π. κηπίον 62, 3 π. Κιθαιρών 75, 2.

κινδυνεύει 62, 3; τῆ πόλει 65, 7; κινδυνεύεσθαι 35, 1 n, 43, 5. κινῶ of things, 24, 1 n.

Κλεινίας **26**, 2, **58**, 1. Κλεόμβροτος **71**, 2. Κλεόπομπος **26**, 1, **58**, 1. κλήσες λιμένων **94**, 4 n. κλύδων **84**, 3.

Κνήμος 66, 2, 80, 2, 81, 3, 82, 83, 1, 84, 5, 85, 1, 86, 6, 93, 1.

κοινόν, ἐπὶ τὸ 12, 2 n; πρὸς τὸ κοινὸν) (πρὸς ἀλλήλους 37, 2; τὸ κ.) (κατ' οἶκον 60, 4 n; τὸ κ.) (τὰ ἔδια 61, 4; κοινῆ)

(lδία 43, 2 n; κοινώς) (ἐκ τών ιδίων 42, 3; ή κοινή έλπις 43, 6. κόλπος of land, 99, 3. κομίζω 67, 3, 85, 5; κομίζομαι νεκρούς 79, 7, 82; pass. 33, 3, 73, 1, 83, 3. κόμπος λόγων 40, 1, 41, 2. Κόρινθος, Κορίνθιοι 9, 3, 30, 1, 33, 1, 67, 1, 69, 1, 80, 3, 81, 1, 83, 2, 4, 92, 6, 93, 94. Κόροντα της 'Ακαρνανίας 102, 1. κοσμώ 42, 2 n. Κράνιοι 30, 2, 33, 3. Κραννώνιοι 22, 3. κραυγή 4, 2 n. κρήνη 15, 5 n. Κρήτη 9, 4, 85, 5, 86, 1, 92, Κρισαίος κόλπος 69, 1, 83, 1,

86, 3, **92**, 6, **93**, 1. Kpovols 79, 4. Κρωπειά **19**, 2. Κυδωνία 85, 5.

κύκλος νεών 83, 5; κ. τοῦ ἄστεως 13, 7. Κυλλήνη της "Ηλιδος 84, 5, 86,

Κύνης 102, 1. κυπαρίσσινος 34, 3 n. Κύρος 65, 12. Κύρρος της Μακεδονίας 100, 4.

Λ .

Aaiaioi 96, 3, 97, 2. Λακεδαιμόνιοι 7, 9, 18, 19, 23, 24, 27, 47, 67, 71, 75, 77, 80, 83, 84, 85, 87, 90-93. λαμπρότης, ή παραυτίκα 64, 5. λαμπρώς 7, 1. λανθάνω 4, 5. Λάρισα 22, 3. Λαύρειον 55, l. Λέαρχος 67, 2. λέγω 5, 5 n, 5, 7, 57, 1 n.

Λεοντιάδης 2, 3. Λέσβος 9, 4, 56, 2. Λεύκας, Λευκάδιος 9, 2 n, 30, 2, 80, 5, 81, 3, 92, 6, λέων, Thuc. compared to by the Schol. p. 240. λήθη 44, 3 n. $\Lambda \hat{\eta} \mu \nu o \mathbf{47}, 3.$ **Λιβύη 48**, 1. Λίμναι 15, 4. Λιμναία της 'Αργείας 80, 8 n. λιμός and λοιμός 54, 3. λογάδες 25, 3 n. λόγος. See ἔργον. Λοκροί οἱ 'Οπούντιοι 9, 2 n, 26, 2, 32. Aokpls 26, 1, 32. λουτροφόρος and λουτρόν γαμικόν 15, 5, Λυγκησταί 99, 2. λύγξ 49, 4 n. Λυκία 69, 1.

Λυκόφρων 85. 1.

λύσις 102, 5 n.

M. Μάγνητες 101, 2. Maiôol 98, 2. Μακεδονία, Μακεδόνες 95, 99. 2, 3, 100-102. μακρά τείχη 13, 7 n. μάλιστα 36, 3 n. 43, 5 n. 47, 4 n; μάλιστα μέν ... εί δέ μή 72, 1. μάλλον 7, 3 n, 60, 3 n, 70, 1

η, 76, 3 η; ἐτέρων μᾶλλον 15, 1, 60, 7, 87, 2; μαλλον 1 40, 4, 41, 2, 42, 3, 4, 44, 1, 65, 8; μαλλον ή ού **62**, 3 n; οὐ μᾶλλον ... ἀλλὰ 43, 2 n, 44, 4.

μαντείον, χρησμός, χρηστήριον 17 n, 21, 3, 47, 4, 54, 4 n, 102, 5; λόγια and χρησμοί 8, 2 n.

Μαραθώνι **34**, 5 n. Μαγάων 83. 4.

μάχη; Ath. and Pel. 86, 90, Ath. and Corinthians 83, Ath. and Chalcidians 79. Chaones and Stratii 81. μάχης, διά μ. έλθεῖν 11, 3, 6. Μεγαρίς, Μεγαρής 9, 4, 31, 1,

93. μέγας ρείν 5, 2, 102, 4. Μεθώνη 25, 1 n. Μελήσανδρος 69.

Μελήσιππος 12, 1. uèv answered by kal 65, 12 n; long break before & 70, 5 n; πρώτον, μάλιστα μέν 4, 2; μέν ... μέν ... δέ ... δέ 9, 2 n; μέν δη 4, 8 n; οῦτω μέν 29, 7 η; μέν ... τε 70, 2 η.

Μένων 22, 3.

μέρος 12, 5 n, 22, 3, 37, 1 n; μέρος τι 64, 1, 69, 2, 101, 1; τὸ μέρος 67, 2; τὰ δύο μέρη 10, 2 n, 47, 2 n; μ = ἔθνη 96, 1.

Μεσσήνιοι οἱ εν Ναυπάκτω 9, 4, 25, 4, 90, 3, 102, 1.

μετά: (1) gen, μετά, ἄνευ, ξύν and xwpls 13, 3 n; concurrent act or state, μετά τοῦ δραστηρίου τετάχθαι 68, 3 n, μετά χαρίτων εύτραπέλως 41. 1 η, μετά μεγάλων σημείων) (παρασγέσθαι τι άμάρτυρον 41. 4, μετά νόμων ανδρείας κινδυνεύειν 39, 4 η, μετ' εύτελείας φιλοκαλείν 40, l n; joint efficient cause, μετά πόνων κατέχειν τι 62, 3 π, δ μετά ρώμης ... ἀναίσθητος θάνατος 43, 6; μεθ' σίας πολιτείας μεγάλα έγένετο 36, 4 π, ή μετά τού μαλακισθήναι κάκωσις 43. 6; 'besides,' μετά τοῦ ξυνετοῦ και δυνατός γενέσθαι 15, 2; (2) accus., μετά ταῦτα λωφήσαντα 49, 4 η, πολύ δευτέρα μετά την των Σκυθών 97, 5 π. μεταβολή 43, 5 π.

μέτοικοι 13, 7, 31. utype and utype of 7. 2. μή 87, 3 n; μή πολλάκις 13, 1 n; un where of is expected 13, 1 n, 17, 2 n. μηδέ μεθ' έτέρων 67, 4, 72, 1. μηδέν νεώτερον ποιείν 6, 2, cf. 73, 3. Μήδοι 71, 2, 74, 3; τὰ Μηδικά 16, 1, 21, 2 μήν 15, 4. μηνύω 42, 2 n. μήτε ... τε 49, 5 n, 78, 5. μνημεία άίδια 41, 4. μνημη 29, 3 n, 36, 1, 54, 3 n. Μολοσσοί 80, 5 n. Μολύκρειον 84, 4 n; Μολυκρικός 86, 2. Mourixia 13, 7. μογλός 4, 3 η.

μεταξύ; τὸ μ. τεῖχος 13, 7.

Muyoovia 99, 4, 100, 4. N. ναύαρχος 66, 2 n, 80, 2 n. Naukheldys 2, 2. ναυμαχία, Ath. and Pel. 83, 90, 93. Naimaktos 9, 4 n, 69,1, 80, 1 fol., 84, 4, 90, 2, 91, 1, 92, 3, 7, 102, 1, 103, 1. ναύς στρογγύλη 97, 1 π, άργυρολόγος 69, 1, Ιππαγωγός 56, 2 n, στρατηγίς 84, 3, όλκας 67, 4. νέμομαι 27, 2 π, 30, 1, 72, 1. νεότης Β, 1 π, 20, 2, 21, 2. Néoros 96, 4 n. νεώς, Phoebi 15, 4, 91, 1, Jovis Olympii 15, 4 n, Dionysi

15, 4, Telluris 15, 4, Eleusinium 17, 1 n. νεώτερον τι ποιείν 6, 2 π,

νηίτη στρατώ 24, 1 π. Νικάνωρ 80, 5. Niklas, Hagnonis pater 58, 1; Γορτύνιος 85, 5.

Νικόλαος 67, 1 n. Nivaia 31, 3, 93, 2, 94, 3. νομίζεται 15, 5 n. νόμος, custom 34, 1, 35, 1. νουμηνία κατά σελήνην 28 η. Noûs 28. νύκτα 3, 4 n. Cf. 2, 1,

Ξ. Ξάνθιππος 13, 1, 31, 1, 34, 8. ξεναγοί 75. 3 n. ξενηλασία 39, 1 п. Ξενότιμος **23**, 2. Ξενοφῶν 70, 1, 79, 1, 7. ξυγγνώμων είναι τινι 74, 3. ξυγκομιδή; ή ξ. έκ των άγρων 52, 1 n. ξύλινον τείχος 75, 4 π. ξύλλογος 12, 1, 22, 1 n, 59, 3. ξύμβουλοι 85, 1 π. ξυμμαχίς 2, 1, 7, 3, 10, 1, 80, ξύμμαχοι 9, 4, al. ξυμμετρείσθαι 44, 1. ξυμπαραγενέσθαι 82, η. ξύμπασα; ή ξ. πόλις) (ξκαστος 65, 4 n.

 $\xi \dot{\nu} \nu 2$, 1 n, where the uses of the prep. are treated. ξυνάρασθαι κίνδυνον 71, 2 n. ξυνελείν τὰ χωρία και Περδίκκαν

ξυμφέρου, τὸ 40, 4. See τόποι.

29, 4 n. ξυνίστορες 74, 3 n.

ξυνοίκια 15, 2. ξυντελώ 15, 2 n. ξυστάσεις 21, 3.

ο; for art. and infin. see τό; for other uses, Index II. s.v. Article.

δδε, referring to something already mentioned 40, 2, 41, 2, 42, 1 n, 60, 6, 63, 2, 71,3, 72, 1, 3; article omitted with, 74, 3 n.

δδώ, by road, 97, 1; έν δ. είναι 12, 1, 13, 1 n. 'Οδρύσαι, gens, 29, 2, 3, 96, 1, 97, 1, 3, 98, 1; 'Οδρύσης 95, 1. $\delta\theta\epsilon\nu$, with ellipse of antecedent, 92, 4 n. οία, for äτε, 5, 4 n; οία είκὸς 10, 1, 54, 2; τὰς τιμὰς οἶα 35, olκεΐν, intrans., 37, 1 n; ολκείσθαι κατά πόλεις 15, 1 n. οίκον, κατ' 60, 4 n. Οίνιάδαι 82, 1 n, 102, 2 n. Olvon 18, 1 n. οίων ; ὑφ' οί, κακοπαθεί 41, 3. δλίγοι πρός πολλούς 76, 3 n. όλολυγή 4, 2 n. όλόφυρσις 51, 5 n. "Ολυνθος 79, 2, 4. "Ομηρος 41, 4 n. δμιλος 31, 2 n, 34, 8, 36, 4, 65, 4, 100, 6. όμογνωμονείν 97, 6. όμοιοτέλευτα 63, 3. oμοίως; ούχ ò. meiosis for ab. solute neg. 20, 4, 42, 1 n, 60, 6, 80, 1, 81, 5; cf. ex τοῦ ὁμοίου 44, 3 n. ομολογώ, pass. with έκ, 49, 1 η; δμολογουμένη αίσχύνη 37,

3 n. δμόσε χωρείν **62**, 3 n, **B1**, 5. όμως; ἐπειδη ... δ. 16, 1, δ ... όμως 17, 1, after partic. 65, 12; also δμως δέ beginning a sen-

tence, as 11, 1, al. 'Ονητορίδης 2, 1. ονομα, by name, 37, 1. όπόταν 11, 6.

όπότε 60, 4 n. 'Οπούς, 'Οπούντιοι 32.

δπως, with subj. after past tense, 3, 3, 4, 69, 1, 83, 1, after historic pres. 12, 2, 67, 2; with optat., after past tense, 34, 8, 75, 2, 76,

1, 3, 81, 2, 90, 2, after historic pres. 83, 5; a protasis inserted between $\delta\pi\omega$ s and its verb 76, 3, 81, 2, 90, 2, following $\delta\pi\omega$ s and verb 83, 5; fut. indic. in an object clause 99, 1.

όραν 11, 7 η; ή πρός Πελοπόν-

νησον ορά 55.

δργής, τὰ τής 60, 1. δρεικός = δρειος 96, 2.

'Ορέσται 80, 6.

δρκιοι θεοί 71, 4. Όροιδος 80, 6.

δρρωδία 88, 1 π.

δs; δ absolute **40**, 3 n; τὸ δ' εὐτυχές, οἱ ἀν **44**, 1, καταφρόνησις δς ἀν **62**, 4.

δσιος 5, 5 n; δ.) (lepòs 52,

δσον οι έκπέμψαντες οὐκ ἐπιγιγνώσκοντες (ἀμάρτημα ἢν) 65, 11 n.

δσος with ellipse of ἐστί, 9, 4, 13, 4, 97, 3, 5, al.; limited

by πλήν 9, 4 n.

δστις, in a rel. clause joined to a substantive, **41**, **4** n, **61**, **4**. So δσαν **4**, 5; cf. δστις with indic. **64**, 5, 6, equivalent to a partic.

бтан 11, в п.

δτε, marking a date, 13, 9, 56, 3, 78, 4, 95, 2, 98, 1, 99, 6, 102, 5; μέμετημαι ... δτε 21, 1 n, 54, 4; δτε with infin. in O. O. 102, 5 n; ξστιν ότε 81, 3, al.

δτι, after past tenses; optat., 2, 3, 3, 5, 6, 2, 13, 1, 21, 3, 57, 1, indic. retained, 8, 4, 12, 4, 73, 1, 74, 1, 80, 1 (after historic pres.); δτ introducing quasi-obliqua12, 3 n.

ού superfluous 62, 3 n. See also s.v. μή,

οὐδὲ 12, 1 n; εν οὐδὲ εν 51, 2 n; οὐδὲ καθ' εν 87, 7; οὐ μὴν οὐδὲ 97, 6; δέδια μὴ οὐδὲ 76, 3; οὐκ ... οὐδὲ 22, 1, al, οὐδὲν ... οὐδὲ 29, 3, οὔπω ... οὐδὲ 21, 2, οὐδὲ 21, 2, οὖδὲ 21, 2, οὖδὲ 22, 2, οὐδὲ 62, 1.

ούδεις 53, 1, 3.

ούκέτι, not as intended, of cancelled arrangements 21, 1, 93, 4; ούκ ἀν ἔτι 81, 5.

odv; 8' odv 5, 7 n, 16, 1; µèv odv, of transition, 9, 1, 13, 6, 44, 2, 48, 3, 51, 1, 54, 5, 58, 3, 75, 2, 87, 5, 89, 9, 99, 1, 4, 98, 1; olx ofv not on that account, 48, 1.

ούτε ... τε 1, 5, 5, 39, 2, 65, 2, 81, 1, 4; ούτε ... ούτε οτ ούδὲ ... ούδὲ 93, 3; ουτε ...

ούτε ... οὐδὲ 62, 1.

οδτος) (ὁ ἔτερος **29**, 2, 3, **86**, 3; in epanalepsis **9**, 4 n, **48**, 3, **53**, 3 n; τοῦτο δρῶν **11**, 8 n, **13**, 1 n, **49**, 5, cf. **81**, 8, **102**, 3; **76**, 2 n.

οθτω; see δή; with adj., colloquial so 11, 6; οὐδ' οθτω

76, 3,

οδτως πράττευ 4, 8; cf. 101,

δφείλημα **40**, 4 n. δψει **37**, 2 n.

II.

Πάγγαιον 99, 3. παίδευσις Έλλάδος 41, 1 π. Παιονία 99, 4 π; Παιονίας 96, 3, 98, 2; Παίονες 36, 98. Παλαιρής, gens, 30, 1.

Παλη̂s, gens, 30, 2.

πάλεν, unemphatic when following the verb, 5, 5, 13, 5, 21, 1, 65, 9, 94, 3, 102, 1; emphatic when preceding the verb, 26, 73, 2.

Havaloi, gens, 101, 3. πανδημεί 31, 1, 94, 2. Πανδίων 29. 3. πανηγύρεις 38, 1. πανοικεσία 16, 1. Πάνορμος, δ 'Αχαϊκός 86, 1, 4. πανστρατιά 5, 1, al. πανταχόθεν 53, 3 n, 59, 2. παρά; (1) gen. παρ' ἡμῶν 41, 1 n (no other cases of gen. in this book), (2) dat., nearly = penes, 21, 3, 72, 2, παρά τώ έντυχόντι καιρώ 43, 2 n, (3) accus., along or past of distance, παρά γην πλείν, κομίζεσθαι 83, 1, 90, 3, παρά Στράτον ρείν 102, 2, παρ' ΟΙνιάδας έξιέναι 102, 3, παρά τον 'Αξιον 99, 4; along, beside of parallel extent, dvariθέναι ναθν παρά τροπαίον 92, 5, τίθεσθαι παρά τινα τὰ ὅπλα 2, 4, οί παρ' ἔπαλξιν 13, 6; contrary to, παρά δόξαν 49, 6, π. τὸ εἰκὸς 62, Ι, π. καιρὸν 65, 9, π. λόγον 64, 1, 91, 4; to, of persons, 31, 1, al.; παρά πολύ, by far, 8, 4, 89, 4; παρά or περί 99, 2 n. παραβοηθώ 90, 3. παραγίγνομαι 5, 1, 83. παράδειγμα 37, 1, 42, 1. παραδούναι τὰ ὅπλα καὶ σφᾶς айтойя 4. 7 п. παραίνεσις 45, 2, 88, 1; παραινώ 18, 3, al. παρακαταθήκη 72, 3. παρακέλευσις 88, 1; παρακελεύонаг 86. 6 п. παραλιπόντι 51, 1 n. παραλία, ή 56, 3. παραλλάξ 102, 4. παράλογος 62, 3, 85, 2; άξιον τοῦ π. (Ste.) or τοῦ παρά πολύ 89, 5. Πάραλος 55, 1 n. παραλυπείν 51, 1 n.

παρασκευή) (γνώμη 9, 1 n; π.) (πόλεμος 72, 1; π. καὶ ἀπατή) (τὸ ἀφ' ἐαυτῶν εθψυχον 39, 1. Παραναίοι 80, 6. παραυτίκα, έν τῷ 11, 7. παρόν, τό, see έν, έπὶ, πρός. Πάρνης 23, 1. παρομοίωσις 40, 1, 54, 2. παρονομασία 40, 1, 60, 3, 98, 3. $\pi \hat{a}s$; \hat{o} π , $\hat{a}\rho\iota\theta\mu\hat{o}s$ 7, 2 n, \hat{o} π . όμιλος 36, 4; παντί τρόπφ 21, 3, 58, 1; πᾶσαν Ιδέαν 19, l n; ἐπὶ πῶν 51, l n; πάντα epanaleptic 47, 4. Πάτραι 83, 3 n, 84, 3, 5. πατρώοι θεοί 71, 4 n. Havoarlas 21, 1, 71, 2, 4. πεδίον, τὸ Θριάσιον 19, 2, 20, 3, 21, 1; τὸ ᾿Αττικὸν 20, 1, 55, 1, 56, 1. πεζός 86, 4 η, 90, 3. Пеграгедз 13, 7, 17, 3, 48, 2, 93, 94. πειρῶ 19, 1 n, 72, 2, 77, 2; έπειρασάμην and έπειράθην 5, Πελαργικόν 17, 1 n. Πέλλα 99, 4, 100, 4. $\Pi \epsilon \lambda \lambda \eta \nu \hat{\eta} s$, gens Achaeorum, 9, Πελοπόννησος 9, 2, 4, 27, 1,**54**, 5 ; Πελοποννήσιοι **9**, 2, al. $\pi \dot{\epsilon} \mu \pi \omega$ 6, 1 n, 6, 2 n. περαιώ 67, 3 n. Περδίκκας 29, 4, 7, 95, 96, 98-102. περί; (1) gen. περί παντός ποιείσθαι 11, 9, περί πλείστου ηγείσθαι 89, 9; περί τινος άγωνίζεσθαι, άμύνεσθαι 39, 2 n, 41, 5, 62, 3, 63, 1 n, cf. περί ίσου ὁ άγων 42, 1; (2) dat. περί τινι δεδιέναι, φοβείσθαι 5, 5 n, 72, 2, 90, 3; (3) accus., time, περί πρῶτον ΰπνον 2, 1 η, περί άρκτούρου

έπιτολάς 78, 2 n; place, τὰ περί Πελοπόννησον 7, 3 η, 30, 1 al., περί τούς χώρους τούτους 25, 2 n, 102, 2, περί ήν 91, 3 η; ή 'Ακαρνανία ή περί θάλασσαν 33, 2, περί or παρά 99, 2 n; connected with, περί τον τάφον 35, 1 π, cf. 52, 4, τό περί του Ίτυν έργου 29, 3, τά περί 'Αλκμέωνα 102, 6.

Περικλής 12, 1, 13, 21, 3, 22, 31, 1, 35-47, 55-57, 58, 1, 59, 3, 60-65.

πέριξ καταπολεμείν 7. 3. перинкіз 25, 3 n.

περιοράσθαι 43, 4 η; περιοράν with infin. 20, 2 n.

жерінінтей 54, 1 n, 65, 12. Πέρσαι 97, 4.

myyal 15, 5.

Πιερία 99, 3, 100, 3; Πίερες, Пиерикда 99, 3.

Iirãos opos 102, 2.

rioris, probatio, 11, 3-8, 37-45. 60, 5-63, 3, 87, 3-7, 89, 2-8. #100vos 89, 6 n.

Πλάταια, Πλαταιαί 2, 1, 5, 2, 7, 1, 10, 1, 12, 5, 19, 1, 71-79; Ilharails 71, 4, 74, 3; Πλαταιής 9, 4, al.

Πλειστοάναξ 21, 1.

πλέον, πλείστον, see έπί; 11, 8 π. πλήθος, of superior numbers, 11, 3, 87, 6, 88, 1, 89, 1, 100, 6; τὸ ἐλασσον πληθος 11, 4; πλήθος τὸ ἄχρηστον των άνθρώπων 78, 3.

πλήν, not affecting the construction, 21, 2 n, 34, 5. [\pi\n\sigma\left[or] 4, 5. See not. crit. ποθείν 44, 2 n; cf. Eur. Ion

360.

ποθεινότερος 42, 4 π.

ποιείν ές 8, 4 η; ποιείν πολίτην 29. 5 n.

phrasis for a verb, but in a mpdoow 2, 3 n, 5, 7 n.

higher style, dywa x. 89, 8, ἀναβολήν π. 42, 4, ἀπόβασιν π. 26, 2, 33, 3, γνώμην π. 2, 4, διδασκαλίαν π. 42, 1. έφοδον π. 95, 3, λόγους π. 101, 1, μεταναστάσεις π. 16, 1, μνήμην π. 54, 3, ναυμαχίαν π. 83, 3, παραίνεσιν π. 88, 1, πείραν π. 20, 3, προσβολάς π. 18, 1, στρατείαν π. 11, 1, 68, 9, στρατόπεδον π. 19, 2, ταφάς π. 34, 1, τέκνωσιν π. 44, 3, τροπήν π. 19, 2, ύπόμνησιν π. 88, 3, φυλακήν π. 94, 4 ; ταχείας π. τάς έπαυρέσεις 53, 2, φυλακήν περί παντός π. 11, 9, έντός π. 83, 5.

πόλεμος, the Archidamian War; beginning 1 n, preparations 7, how related 1, 16, 1, 21, 1, 34, 1, 68, 1; Δωρικός π. 54, 3; Χαλκιδικός π. 95, 2.

πόλις, the Acropolis, 15, 6 n. πολιτεία, the Athenian, 37, 1. Πολιγνίται 85, 5.

πολλάκις; μή. π. 13, 1 π. Πόλλις 67, 1.

Πολυμήδης 22, 3.

πολύ, with quasi-comparative, πολύ άπέχειν 86, 4, διέχειν **81**, 3, ἐπικρατεῖν **93**, 1, προέχει» 81, 7. See ἐπί, παρά.

πολύτροπος 44, 1. πομπαί; σκεύη περί τὰς π. 13,

4. πόνος 39, 4 π. πόντος, ο Εύξεινος 97, 1, 5.

πορθμός Β3, 3.

Ποσειδών 84. 4.

ποταμός; μέχρι Ίστρου ποταμοῦ 97. 1 n.

Ποτείδαια 13, 3, 31, 2, 58, 67, Ι, 70, 79, 7; Ποτειδαιάται (mis-spelt Ποτειδεάται) 70, 1. ποιείσθαι, with noun as a peri- Πρασιαί της Λακωνικής 56, 6.

πρέπον 36, 1 n.

 $\pi \rho l \nu$, with pres. infin. 67, 3 n. πρό, time, ἐν τῷ πρὸ τοῦ χρόνφ

58, 2, 73, 3, πρό γαμικών 15, 5; place, πρὸ τῶν ἄλλων διώκειν 91, 2, al.

προάστειον 34, 5 n.

πρόγονοι 36, 1 n.

προδιδόντες, οί 5, 7 n.

πρόθεσις, propositio, 36, 4, 60, 5. προίεσθαι 43, 1 n.

Πρόκνη 29, 3.

Προνναίοι 30, 2.

πρόξενοι 29, 1, 85, 5.

προοίμιον, exordium, 11, 1-2, 35-36, 3, 60, 1-4, 87, 1-2, 89, 1.

προπύλαια 13, 3.

 $\pi \rho \delta s$; (1) gen., to the advantage of, πρός έκείνων είναι 86, 5; in oaths, πρός των δρκων έπισκήπτειν 73, 3; (2) dat., near, $\pi \rho \delta s \tau \hat{\eta} \gamma \hat{\eta} \epsilon \delta v \alpha i 90, 4,$ al., in addition to, πρòs ols έδέξаνто 36, 2, al.; (3) accus., local, πρός ήλιον άνίσγοντα 9. 4, πρός νότον τετραμμένον 15, 3, οί πρός Βορέαν Θράκες 101, 3, metaphorical, χωρείν πρός ξύμβασιν 3, 1, πρός τὸ ἡπιώτερον καταστήσαι 59, 3, πρός δργήν = πρός δργήν τετραμμένος 65, 8 n; with a view to, $\pi \rho \delta s$ τι παρασκευάζεσθαι 77, 1, τὰ πρός τον πόλεμον 17, 4 η, πρός τό τερπνόν ποιείσθαι τάς έπαυpéveis 53, 2; of intercourse, hostile or friendly, μηκύνειν πρός είδότας 43, 1, cf. 5, 7 n, 101, 1, ξυγχωρείν πρòs 59, 2. Επ' ώφελία τη πρὸς άλλήλους 29, 3, φθόνος πρός τὸ άντίπαλον 45, 1 η, όλίγοι πρός πολλούς 100, 5 n; compared with, έτερος πρός έτερον 51, 1, έγκαλλώπισμα πρός ταύτην την δύναμιν 62, 3; with reference to, πρός α έπασχον την μνημην έποιοθντο 54, 3, πρός τὰ παρόντα 6, 1, cf. 64, 6, 89, 11, 91, 4, al.

προσγίγνομαι 79, 5, 87, 3 n, 7 n.

προσέτι 62, 3 n.

 $[\pi\rho\sigma\eta\xi\alpha\nu]$ 97, 3 not. crit. πρόσοδοι, Ath., 13, 2.

προστασία τοῦ δήμου 65, 11 n.

πρόσφορος 46, 1, 65, 11. προταλαιπωρείν 52, 3.

πρότερον ή 42, 2 n, 65, 12.

προτίθημι στέφανον τινι άγωνος **46**, 1; $\pi \rho o \tau i \theta \epsilon \sigma \theta a \iota = \pi \rho o \tau \iota \mu \hat{a}$

σθαι 42, 3 n. προτιμώ 37, 1, 42, 2.

тротрита **34**, 2 n.

προφανούς, see άπὸ τοῦ, 93, 3 n.

προφάσεως, ἀπ' οὐδεμιᾶς 49, 2. $\pi \rho o \phi \acute{\epsilon} \rho \epsilon \iota \nu = \pi \rho o \acute{\epsilon} \chi \epsilon \iota \nu$ 89, 3 n.

προχωρεῖν 5, 1 n.πρυτανείον 15, 1.

Πρωτέας 23, 2.

πρώτον μέν 4, 2; πρώτου or πρώτος 25, 2; πρώτων or πρώτον 34, 1.

 $\Pi \nu \theta \dot{\alpha} \gamma \gamma \epsilon \lambda os 2, 1.$

Πύθης 29, 1.

Πύθιον 15, 4: Πυθικόν μαντείον 17, 1.

Πυθόδωρος 2, 1.

πύλαι 4, 5 n. πω 12, 4 n.

πωλοίτο οτ ἀπόδοιτο 60, 6.

πως 3, 2 n; εί πως 67, 1, 77, 2.

P.

ραθυμία) (πόνων μελέτη 39, 4. Ρείτοι 19, 2 n (? 'Ρειτοί). 'Plov τὸ 'Αχαικόν 86, 3, 92, 5;

τὸ Μολυκρικὸν 84, 2, 86, 2; τὰ Pla 86, 5.

'Ροδόπη 96, 2 n. 4, 98, 4. ρώμη 43, 6; έρρώμην 8, 1, 4.

Σαβύλινθος 30, 6. Σάδοκος 29, 5, 67, 2. Σαλαμίς 93, 4, 94. Σαμαίοι 30, 2. σεισμός, ο έν Σπάρτη, 27, 2, ο έν Δήλω 8, 3 n. Σεύθης 97, 3, 101, 5. σήμα, τὸ δημόσιον, 34, 5. σημαίνειν, absolute, 8, 3 n, 43, 3, 49, 7, σημεία 42, 1 n, 15, 4. Σικελία 9, 3, 65, 11. Σικύων 6, 3, 80, 3. σινδών (the material used by St. Joseph of Arimathaea) 49, 5, Σιντοί 98, 1. Σιτάλκης 29, 1, 67, 95-102. σιτοποιοί 76, 3. $\Sigma \kappa \delta \mu \beta \rho o \nu$ 96, 3 n. Σκύθαι 96, 1, 97, 6. σκύλα Μηδικά 13. 4 η. Σόλλιον 30, 1. Σπάρδακος 101, 5. Σπάρτη 2, 1, 21, 1; Σπαρτιᾶται 12, 1, 25, 2, Σπάρτωλος 79, 2. σπονδαί, τριακοντούτεις, 2, 1, 7, 1; Pausaniae, 72, 1. στάσις 22, 3 n; cf. Aesch. Eumen. 311. στέγειν 94, 3. στενά, τὰ 86, 5, 90, 1. στερήσεως; περί άρχης σ. άγωνίζεσθαι 63, 1 n. στερίσκω 43, 1, 44, 2. στρατηγοί 13, 1, 55, 2, 59, 3, 70, 4, 95, 1, отратиштикитеро» **вз**, 3. Στρατονίκη 101, 6.

uévwv), al. σώζεσθαι). Σωκράτης 23, 2. T. τάκείνων 7, 2 n. ταλαιπωρία 49, 3 η, ταπεινός έγκαρτερείν 61, 2 n. Στράτος 80, 8 π, 82, 102; Στράτιοι 81, 82, 84, 5. ταὐτομάτου, ἀπὸ 77, 4. στρατός, ellipse of; see πεζός. στρογγύλη ναθς 97, 1. Στρυμών 96, 3, 97, 2, 99, 3, fact, 11, 4 n, 39, 4, 47, 4, 101, 3. 64, 4, 84, 3, 89, 3; Te ... TE

στυράκιον 4, 3 π. σφείς 4, 1 n, 27, 2 n, 76, 2; σφέτερος 3, 4 n.

σχήματα; (1) σχήματα λέξεως, figures of speech, commoner than o. diavoias, and adopted in part from Gorgias, consisting of αντίθετα, παρομοία, παρονομασίαι, αναφορά, όμοιοτέλευτα, Intr. p. lii. For ἀντίθετα, 808 8.υ.; for παρομοίωσις, see s.v.; add 62, 4 (7d Te δαιμόνια άναγκαίως τά τε άπὸ τών πολεμίων ανδρείως); παρονομασία 97, 4 (αίσχιον ήν αίτηθέντα μή δούναι ή αλτήσαντα μή τυχείν), 62, 3 (φρονήματι ... καταφρονήματι), 40, 1 (φιλοκαλούμεν ... φιλοσοφούμεν), 44, Ι (ένευδαιμονήσαι ... ένταλαιπωρήσαι), cf. ε.υ. παρονομασία; άναφορά, 41, 3 (μόνη γάρ... καί μόνη), 7, 1 π; δμοιοτέλευτα, 3, 4 (προσφέρωνται ... γίγνωνται), 8, 3 (των μέν διεφθαρμένων, των δὲ ζώντων έχο-

(2) σχήματα διανοίας, figures of thought; Irony, Rhetorical Question, Oxymoron; Irony 7, 2 al. (only implied in the narrative); Question 43, 1: Oxymoron 42, 4 (ἀμύνεσθαι καί παθείν κάλλιον ή ενδόντες

ταρσοί 76, ln; cf. Herod. I. 179. τε, inference, 3, 4 n, 5, 3, 8, 1, 3, 29, 5, 41, 1; adding third 4, 2 n, 13, 2 n, 22, 1 n, 64, 2, 6, 65, 5, 70, 1 n, 84, 3, 95, 2, 102, 4; cf. 81, 1 joining phrases not in the same construction 18, 3 n; τε ... καλ, in parataxis, 37, 2, sive ... sive 42, 2 n, 53, 3; 53, 1 n, 70, 1 n.

Τεγεάτης 67, 1.

τείχος 25, 1 not. crit.; τείχη μακρά 13, 7 n, 17, 3.

τέκμαρσιν έχει δικαίαν φοβήσαι 87, 1 n.

τεκμήριον 15, 4 n, 39, 2, 50, 2. τέκνωσις 44. 3.

Τέλλις 25, 2.

Tnuevidae 99, 3: cf. Herod. VIII.

Τηρεύς 29, 3.

Τήρης 29, 67, 1, 95, 1. τίθεσθαι τὰ δπλα 2. 4.

Τιλαταΐοι 96, 4.

Τιμαγόρας 67, 1.

Τιμοκράτης 33, 1; alius 85, 1, 92. 3.

Τιμόξενος 33, 1.

τό; with infin., (1) subject: γαλεπόν το μετρίως είπειν 35, 2, οὐ τὸ κερδαίνειν μᾶλλον τέρπει, άλλα τὸ τιμᾶσθαι 44, 4, τὸ μισείσθαι πᾶσιν ὑπῆρξε 64. 5, τὸ ἡσσᾶσθαι προσεγένετο 87, 2: (2) object: ἀντιτάξασθε πρός τὸ δεδιέναι τὸ ἀπαράσκευοι τότε τυχείν 87, 5, τὸ ἀμύνεσθαι κάλλιον ηγησάμενοι 42, 4; (3) accus. of respect: τὸ μὲν προταλαιπωρείν ούδεις πρόθυμος ήν 53, 3; (4) accus, after prepositions: διά (only with accus.) 11, 4, 14, 2, 37, 1, 50, 2, al.; ἐπί, only 65, 9 κατέπλησσεν έπὶ τὸ φοβεῖσθαι ... άντικαθίστη πάλιν έπὶ τὸ θαρσείν; κατά, in consequence ος, κατά τὸ προνενικηκέναι 89, 5 η, κατά τὸ δύνασθαι 97. 4: with reference to, Kata to auφοτέρους δέχεσθαι 72, 2; πρός, εύψυγότατοι πρός τὸ ἐπιέναι, πρός τὸ ἐπιχειρείσθαι ἀσφαλέστατοι 11, 5; (5) genitive: ὀρεγόμενοι τοῦ πρώτος ἔκαστος γίγνεσθαι 65, 10 : τὸ ἀφανές τοῦ κατορθώσειν 42, 4 n; έλεγεν άλλα ές ἀπόδειξιν τοῦ περιέσεσθαι 13, 9 n : ές έλπίδα ήλθον τοῦ έλεῖν 56, 4 η; υπόμνησιν ποιείσθαι του θαρσείν 88, 3; ή άπορία τοῦ μὴ ἡσυχάζειν 49, 6 η; αιτίαν φέρεσθαι του άδικείν 60, 7; τοῦ μη in neg. purpose 22, 2 n, 75, 1; gen. after prep.; έκ τοῦ μη έρημοῦσθαι 44, 3, ἐκ τοῦ πάντας όραν 53, 4; ή μετά τοῦ μαλακισθήναι κάκωσις 43. 6: μέχρι τοῦ δίκην γενέσθαι 53, 4; περί τοῦ μη ἐπεξιέναι 22, 1, 55, 2; (6) dative: cause, τῶ ἐμπειρότεροι είναι θρυσύτεροι 89, 3; dat. after prep.; ἐν τῷ ἀμύνεσθαι 11, 7; ἐν τῷ ζῆν ἔτι 43, 5,

тог 41, 4 п.

τοιδοδε, irregularly referring to what precedes, 47, 1, cf. ooe; έν τῶ τοιῶδε 36, 1.

τοκεύς 44, 1 n.

τόποι, loci or partes suadendi, comprising to δίκαιον, το νόμι. μον, τὸ ξυμφέρον, τὸ καλόν, τὸ ήδύ, τὸ βάδιον, τὸ δυνατόν: τὸ δίκαιον 71-74; τὸ νόμιμον not used in this book; 70 ξυμφέρον 11, 3, 36, 2, 62, 3, 63, 89, 9: τὸ καλὸν 11, 2, 9, 43-46, 62, 3, 64, 3; Tò δυνατόν 62, 2, 87, 4; τὸ ἡδὸ and το βάδιον not used in this The mlorers, argumenta, by which these τόποι are supported are εἰκότα, τεκμήρια, σημεία, ενθυμήματα,

τεκμήρια and σημεία 39, 2, 41, 2, al.; ένθυμήματα 11, 6 n, 60, 1 n, 87, 4. τοσαῦτα 12, 1 n. τότε 2, 1 n. Τρῆρες 96, 4. Τριβαλλοί 96, 4. τριήραρχοι 24, 2. Τροιζηνίς γή 56, 5. τροπαία, Ath. 84, 92; Pel. 22, 82.

γνώμαι: είκότα 11, 87, 4;

τροπωτήρ 93, 2 n. Τρωικά 68, 3.

τυγχάνω, partic. omitted with, 39, 4 n, 87, 5; tense of partic. with, 4, 5.

τύραννοι 18, 5, 30, 1; the Athenian empire compared to a τυραννις 63, 2 n.

τύχη 42, 4 n; ἀπὸ τῆς ὁμοίας τ. 62, 5 n; τὰ ἀπὸ τῆς τ. 87, 2 n; τύχαι 87, 3.

T.

όδατος, ὑπὸ τοῦ 102, 2. ὑμεῖς and ἡμεῖς confused 11, 9 n.

ύμνω **42**, 2 n. ύπακούω **61**, 1, **62**, 3, **64**, 1. ὑπειπεῖν **102**, 5 n.

ὑπερβολήν; καθ' ὑ. ἀρετῆς **45**, l. ὑπηρέσιον **93**, l.

υπηρεσίου 33, 1. υπνου ; περί πρώτον υ., prima quies, 2, 1 n.

ύπό; (1) gen.; ταλαιπωρεῦν ὑπὸ χειμῶνος 101, 5; ἐνδιατρίβειν ὑπὸ ἀνέμων 85, 6; ἄπορον ποιεῖν ὑπὸ τοῦ δόατος 102, 2; καταστῆσαι μηδένα ἐς ἀλκὴν τρέπεσθαι ὑπὸ τῆς ταραχῆς 84, 3; ἄπτεσθαι τοῦ πόλεμου ὑπὸ ἀπειοίας 81; with possive

3; ἄπτεσθαι τοῦ πόλεμου ὑπ' ἀπειρίας **8**, 1; with passive verbs, ὑπὸ τοῦ κακοῦ νικώμενοι **47**, 4 n, cf. **51**, 5; ὑπὸ ξυμ-

φορών πιεζόμενοι 68, 5; ὑπὸ τοῦ ἐντὸς καύματος διεφθείροντο 49, 6; ὑπὸ with the perf. pass., when required, 34, 6 n: (2) dat. εἶναι ὑπό τισι 72, 1; (3) accus. ὀρύξαντες ὑπὸ τὸ χῶμα 76, 2 n; ἔλθεῶν ὑπὸ Σπάρτωλον 79, 2; τὸ ὑπὸ τὴν ἀκρόπολιν ἐξψκήθη 17, 1, cf. 99, 3.

ύπολαβών **72**, 1 n. ύπομνήματα and πόθος **44**, 2 n, xlii.

ύποιωγοι 88, 3. ύπονοια, conception, 41, 4 n. ύποτοκής 9, 4. ὑποτοπήσαι 5, 5 n, 13, 1. ὕστερον, late, 5, 3 n, 80, 7. ὑφαντὰ) (λεῖα 97, 3 n.

Φ.

Φάγρης 99, 3. φαίνεσθαι with adj., ων omitted 39, 4 n; contrast 51, 3, Φαληρικόν τείχος 13, 7 n. Φανόμαχος 70, l. φάραγγες 67, 4. Φαρνάβαζος 67, 1. Φαρνάκης 67, 1. Φαρσάλιοι 22, 3. φάρυγξ 49, 2 n. Φάσηλις 69, 1. Фега 25, 3 п. Φεραίοι 22, 3. φθονώ) (ζηλώ 64, 4. φιλείν 62, 3, 65, 4. Φιλήμων 67, 2. Φίλιππος 95, 2, 100, 3, φοβερός, active, 3, 4 n; passive, 9B, 4. Φοινίκη 69, 1. φοράν φέρειν 72, 3.

φορμηδόν **75**, 2. Φορμίων **29**, 6, **58**, 2, **69**, 1, **80**, 4, **81**, 1, **83**, 2, **85**, 4, **86**, 2, **88**–**90**, **92**, **102**,

103.

φόρος 13, 3, 97, 3. фре́ата 48, 2. φρουράν έχειν 25, 2. Φρύγια 22, 2 n. фриктов 94, 1. φυλακή 26, 1 η; φυλακάς καθιστάσθαι 24, 1, 94, 2. Φυλείδης 2, 1. φυλή 34, 3. Φύσκα 99, 4. Φωκής 9, 2; Φωκίς 29, 3. Φώτυος 80, 5.

χαλεπωτέρως 50, 1. Χαλκιδής 29, 6, 58, 79, 95, 99, 3, 101; Χαλκιδική 70, 4, 101, 4; Χαλκιδικός πόλεμος 95, 2, Χαλκὶς 83, 3 n. Xáoves 68, 9, 80, 1 n, 5 n, 81. χαρίτων, μετά **41**, 1. χείρ 13, 2 n. Χίοι, ξύμμαχοι αὐτόνομοι, 9, 4 n. 56. 2. γρήσαι 102, 5 n. γρησθαι ότι αν Βούλωνται 4. 7 η.

χρυσίον 13, 4, 5. Xpuols 2, 1. Χρῦσις 33, 1. χώραν, κατά 58, 3 n, cf. Stein on Herod. III. 135. χωρείν, trans., 17, 3 n : ὁμόσε χωρείν 81, 5, cf. 61, 3. χωρίς 13, 3. χώροι 25, 2 n.

ψηφίσματα 14, 1, 24, 1. ψυχή 40, 3 n.

Ω. ώδε, irregularly referring to what precedes, 34, 7. бра втоиз 52, 2 n. 'Ωρωπός, 'Ωρώπιοι 23, 3. ψ, ėν 1 n, al. ώς ήσθοντο 3, 1 n, 5, 4, 31, 1, 94, 3; tense following de 3, 1, 59, 1; omission of ws 18, 1, 91, 1, 93, 4. ωστε, where ὅτι is expected, 40, 3 n; superfluous 2, 4 n, 101, 5: with av 49, 5 n.

ADDENDUM.

ένι τοις αὐτοις έπιμέλεια καί ... γνώναι 40, 2; cf. Aesch. Prom. Vinct. 294 οὐδὲ μάτην χαριτογλωσσείν ένι μοι.

ENGLISH INDEX.

.*. The numbers in all cases refer to chapter and section, and all references are to the notes.

Abstract for concrete 8, 1, 9, 6, 45, 1.

Acarnania, geography of, 80,

Accus, of respect with 70 and infin. 53, 3; accus. in apposition to sentence 64, 1; adverbial 19, 1.

Acharnians 20, 4.

Adjective: active and passive meanings 3, 4; constructed with gen. or dat. 1; adj. as noun 43, 4.

Admiral, the Spartan, 66, 2. Adverbial phrases 44, 3.

Aelius the Atticist 62, 3. Agent, when in dative, 7, 2;

when dat. is impossible with perf. pass. 34, 6; with nonpersonal words 47, 4; ouoλογείν 49, 1.

Agyrrhius 43, 2.

Alternatives, expression of, 40,

Anacoluthon 47, 3, 53, 4 (Intr. p. lxiii.).

Anaphora 7, 1, 92, 4, 103, 2, Anaxagoras 28, 36, 4, Ancestors 11, 9, 36, 1.

Andocides 17, 3; as a liar 65, 5; A. and Archelaus 100. 2

Antithesis 11, 5, 33, 3, 60, 2,

62, 5,

Aorist with ws 3, 1; ingressive 3, 1, 4, 1, 8, 4, 58, 2; complexive 2, 1, 47, 4, 57, 2; gnomic 11, 4; aor, and imperf. 47, 3; aor. and historic pres. 69, 2.

Apodosis implied 24, 2.

Apollo 54, 3.

Apposition, limiting, 4, 4, 47, 2, 48, 1.

Archaisms 77, 3, 81, 4.

Archelaus 100, 2, cf. Sandys on Eur. Bacchae 573.

Archer-Hind on the Phaedo 36, 4.

Archons 2, 1.

Argos 2, 1.

Aristophanes and the Megarians

Arnold on 4, 3, 65, 8, 71, 4, 97, 5.

Arnold, M. on the Chaones 80, l.

Article, omitted 12, 2, 13, 6, 30, 1, 52, 1, 71, 4, 74, 3, cf. Stein on Herod. III. 7, 2; 24, 2; emphatic 47, 3.

Attic prose, restrictions in, 2, 1, 5, 5. See also under Herodotus, Ionic, Poetry, etc. Attic names 67, 1.

Athens and Greek thought 41, 1; Athenian versatility 41, 1; topography and early history of 15, 4 fol., 55, 1; position of A. in the war 10, 1; walls of 13, 7; A. and the rural population 17, 1.

B.

Baumlein on 64, 4. Behrendt on 81, 4. Bekker on 4, 2. Benevolences 97, 3. Bloomfield on 8, 3, 27, 2, 65, Brasidas 25, 2. Bulgaria 96, 1; Sophia 96, Burke 17, 2, 35, 1, 38, 1, 46, 1, 65, 4. Busolt on 71, 2. Bute Ministry 101, 1.

Calendar 2, 1, 4, 2. Cannibalism 70. 1. Ceramicus 34, 2, 5. Chaeronea 8, 4. Chiasmus 4, 2, 9, 1, 39, 4, 57, 1, 62, 5, 64, 2, 6, 83, 5. Classen (Cl.) on 4, 2, 11, 4, 71, 4. Cleon 22, 1, 60, 5, 7, 62, 4, 63, 2, 67, 4. Collier on epidemics 49, 2. Companies 43, 1. Comparative 2, 3, 3, 1, 21, 1. Comparison mixed with opposition 40, 1.

added in formal language Construction of λέγω, πράττω 5, 7; λέγω 67, 1; πράττω 64, 1.

> - in accordance with sense 4, 5, 27, 2.

- of τυγχάνω, λανθάνω, φθάνω 4, 5.

— of περί 5, 5.

of gen. abs. 5, 5.

- of κελεύω 6, 2, 29, 3.

- of the agent 7, 2, 49, 3. - of the subject to infin. 7, 2, cf. Wecklein on Prom. Vinct. 217.

- of plur. verb after neut. plur. subj. 8, 2.

- of rel. with infin. 13, 5.

- of olda 17, 2.

- of έμμένειν 2, 1, 19, 2.

- of περιοράν 20, 2.

— of \$\tau_{\tau_0} \cdot 2.

- of δμολογείν 49, 1. -- of διατελώ, τυγχάνω, φαίνομαι

49, 5.

of άγωνίζομαι 63, 1. - of el with fut. indic. 64, 1.

- of neut. noun 44, 1, 65,

11.

- of πρlν 67, 3.

- of alσθάνομαι 88, 1. Corinthian Gulf 84, 4, 86, 2, Courage and cowardice 40, 3,

43, 5.

Croiset (Cr.) on 11, 5, 70, 1. Curtius, E. on the Chaones 80, 1.

Cypress wood 34, 3.

D.

Dates 1, 2, 1, 21, 1. Dative, local 2, 1. - of accompaniment 56, 2. — temporal 13, 9. Dead, recovery of 34, 2, 92, 4;

sorrow for 44. 2. Demes 23, 2.

Democracy 65, 9, 11.
Demosthenes, borrows from Thuc. 40, 1.
Despoto, Mt. 96, 1.
Digression, object of 15, 1.

Digression, object of 15, 1, 68, 2.

Diodorus 24, 1.

Dionysius of Halicarnassus (Dion. Hal.) 11, 1, 35, 1, 59, 2.

Dipylon, the **4**, 5, **34**, 5; cf. Leake, *Topog. of A.* p. 72. Döderlein on **34**, 8, **39**, 1,

60, 7. Doors 4, 3. Drefke on 13, 1.

E

Eclipse of Aug. 3rd, 431, 28. Elections 37, 1. Eleusinian Mysteries 17, 1. Eleusis 19, 2. Elis 25, 3. Ellipse of masc. noun 86, 4. Emigration 68, 3. Epanalepsis 51, 2. Epexegeais 25, 3. Epilogue, difficulty about 89, 9. Euripides 100. 2. Eurstathius on λουτροφόρος 15, 5.

F.

Finance 9, 4, 13, 3, 5.
Formal language 70, 3.
Francken on 11, 6.
Funeral orations 34, 8, 35, 1.
Future indic. after el 64, 1;
fut. infin. after a verbal noun 84, 1.

G.

Gender following the predicate instead of the antecedent 18, 2.

Genitive absolute close to another case 5, 5, 8, 4, 83, 3; 13, 4; without substantive 52, 3.

- after άλγεῖν 65, 4.

— of material 13, 3, 4, 5.

of description or measure 13, 4, 7, 23, 3.

- 'partitive' 5, 7.

Gilbert on the στρατηγοί 13, 1, on 22, 1.

Girard on 11, 9.

Gorgias, perhaps in Greece hefore 430 s.c., 22, 3, 62, 3.

Gottleber on 35, 1. Gratitude 40, 4.

Grossman on 11, 7.

Grote on 19, 2, 22, 1, 84, 6, 99, 4.

H.

Hannibal 13, 1. Harangues of generals 86, 1. Harpocration 15, 5. Haverfield on 11, 4, App. II.

Helota 27, 2.

Henry on 27, 1. Herodotus and Thuc., differing from the diction of Attic prose, άλκη 84, 3, έπαύρεσις 53, 2, κήδος 29, 3, δμιλος **31**, 2, όρρωδία **88**, 1, φάκελος 77, 3; άγχίστροφος 53, 1, Ισοπαλής 39, 1, λογάς 25, 3, πίσυνος 89, 6; έξαπιναίως 3, l; ἀπανιστάναι 70, l, ἀπογίγνεσθαι 34, 2, αὐχεῖν 39, 3, διαβάλλειν 83, 3, δικαιούν 41, 5, έξιέναι 102, 2, προφέρειν 89, 3, χρην 102, 5; ο πεζός 86, 4; πειράν = πειράσθαι 77, 2; άρέσκομαι 68, 3, περιοράν with infin. 20, 2,

Hertz on 37, 1. Herwerden, van (Herw.) on 8, 2. Homer and history 41, 4. Hude on 11, 9. Hudson on 40, 3.

Ī.

Ignorance of the Spartans 40,1. Imperfect of details 6, 1. - of repeated acts, followed by complexive acr. 50, 1, 51, 5. — after $\delta \tau \epsilon$ 56, 3. Impersonal pass. 1, 65, 11. Infinitive in treaties etc. 13, 1, 24, 2. - of purpose 4, 7, 13, 1. - with article, when used 11, 5; fut. with art. 13, 9. - after relative words 13, 5. Invasion of Attica, route taken in first 19, 2, 23, 3; in second 55, 1. Ionic words 5, 4, 25, 3, 29, 3, 31, 2, 34, 2, 38, 1, 41, 4, 53, 1, 2; forms 5, 5, 29, 1. Irony 93, 4. Cf. 7, 2, 8, 4.

J.

Jebb on the Enthymeme 11, 7.

K.

Kastro Moreas and K. Roumelias **84**, 4, **86**, 2. Katakolo **25**, 4. Kennedy on **42**, 4. Kravassara **80**, 8. Krüger (Kr.) **4**, 2, **5**, 5.

L.

Laurium 55, l. Laws, natural 37, 3. Leake, Col. on 94, 4. Liberty, Sparta and 8, 4, 71, 2.
Linwood on 91, 3.
Lipsius, J. H. on 2, 1.
Loans from temples 18, 5;
loans and debts, 40, 4.
Lucian 11, 1.

M.

Macaulay 70, 1.

Macedonia 90, 2, 6.

Medical terms 49, 3, 51, 2.

Megara 31, 1.

Meiosis 42, 2, 74, 3.

Meton 48, 2.

Middle, reciprocal 5, 5.

Milton 37, 3.

Moeris 4, 2.

Morality, standard of 53, 3.

Müller, Fr. on 60, 5.

Müller-Strübing on 29, 5.

N.

Naupalia and Methone 25, 1. Navy, Spartan 7, 2. Negatives, rare use of 13, 1, 17, 2, 49, 5, 62, 3. Neuter plur., of details 1, 3, 4, 10, 2, 35, 1, 36, 4, 43, 1, 98, 1. Cf. s.v. αὐτόs, and 36, 4 ἔκαστα. — with plur. verb 8, 2. Number 44, 2, 87, 8.

0.

Object, omission of 90, 3; common object of partic. and verb 13, 2, 14, 1, 22, 2, 44, 2.
Objects of Athens in the war 65, 7.
Oeniadae 9, 4, 82, 102, 2.
Optative of indefinite frequency 49, 1, 51, 1, in 0. 0. 72, 2, cf. Herod. I. 45.

Oracles 17, 1, 54, 2.

Oratio Obliqua, conditional sentences in 2, 4.

- temporal sentences in 6, 2, 102, 5.

- irregular structure of 13, 1. - relative sentences in 13, 5.

Orators, notice of idioms in the 5, 5, 7, 2, 8, 1, 42, 1, 42, 4, 48, 2, 44, 3, 62, 5.

Order modified for the sake of emphasis 2, 2, 8, 5, 7, 2, 68, 9; with attributive participle 30, 1, 98, 4.

P.

Paradox 43, 5.

Parataxis 6, 2, 60, 1, 75, 6, 98, 3.

Parenthesis 2, 4, 49, 5, 51,

Participle, pres. with article 2, 4, 5, 7.

- imperfect 51, 5.

- in dates 2, 1.

--- perfect 4, 5.

-- emphatic 12, 2, 36, 4.

- two or more unconnected 4. 4, 15, 2, 18, 3, 33, 3, 52, 4.

- with dr 18, 4.

- neuter as abstract noun 59. 3, 87, 3.

- change to indic. after 89, 2. - omission of ws with 18, 1, 91, 1.

-- case of 37, 1, 74, 1.

periphrasis with 12,2,97,1.

- omission of 39, 4, 45, 1, 87, 5.

Patriotism 60, 5.

Pausanias the Atticist 76, 1.

Perfect passive 1.

Pericles, position of 13, 1, 2, 24, 1; policy of 65, 5, 6, 7.

8; P and Cleon 67, 4. Persian Wars 13, 4.

Person, rapid change of 11, 1, 44, 1.

Phormio 1, 2, 1. Phrynichus 3, 4, 4, 2.

Pindar 39, 3.

Plague, the 47, 3. Plataea, battle of 71, 2; siege of 71 fol.; streets of 4, 2;

gates of 4, 5.

Pluperfect 4, 8, 59, 1.

Plural 3, 4, 87, 8. Plutarch 24, 1.

Poetry and Tragedy, words found chiefly in 24, 1, 35,

2, 37, 3, 38, 1, 42, 2, 47, 3, 74, 3.

Pollux 4, 2, 14, 1.

Polysyndeton 13, 1, Pomoerium 4, 5, 17, 1.

Pontikokastro 25, 4.

Poppo (Pp.) on 7, 2, 13, 1, 93, 1. Prepositions distinguished 36,

4; adverbial phrases with 44, 3; attraction of 5, 7.

Pronouns 3, 4, 7, 1, 11, 6. Proportion expressed by two superlatives 47, 4.

Prosperity, Greek notion of 44, 1, 2

Prothesis 36, 4.

R.

Relative not expressed in second clause 4, 5.

- Exactos transferred to rel.

clause 17, 3, 34, 3. Revenue, Athenian 13, 3. Rome and Solon 37. 1.

Ruskin on springs 13, 5. Rutherford on 103, 2.

S.

St. Matthew 53, 4. St. Paul 42, 4.

Shilleto on 46, 1.

Solon 35, 1.
Sourovigli 30, 8.
Sparta 39, 1.
Speeches, when introduced 11, 1, 13, 1.
Spratt on 11, 4, Appendix II.
Stahl (Sta.) 2, 1, 4, 4, 39, 3.
Stallbaum on an idiom 40, 2.
State and individual 65, 4.
Steup (Ste.) on 1, 11, 5, 89, 6.
Subject, rapid change of 3, 4;

T.

Substantive clause 88, 1.

subdivision of 4, 4, 86, 5.

Temenidae 99, 6.
Temporal sentences 3, 1.
Tenses, different, in proximity 67, 3, 69, 2.

Thebans 2, 2.
Theseus 15, 2.
Thirty Years' Peace 65, 2.
Thrace 29, 3.
Transports 56, 2.
Turkey, rivers etc. of 96, 4.
Tyrtaeus, perhaps a Lacedaemonian 11, 9.

U.

Ullrich on 1. Usener on 11, 7.

V.

Variety of construction 61, 4.

W.

Watches in summer 2, 1.

THE END.

MACMILLAN'S

Classical Series for Colleges and Schools

ARISTOPHANES - THE FROGS. Edited by W. B. STANFORD.

ATTIC ORATORS - Selections from. By Sir R. C. JEBB.

CATULLUS — SELECT POEMS. By F. P. SIMPSON, B.A. The Text of this Edition is carefully expurgated for School use.

CICERO — THE CATILINE ORATIONS. By A. S. WILKINS, Litt.D. PRO LEGE MANILIA. By Prof. A. S. WILKINS, Litt.D. PRO ROSCIO AMERINO. By E. H. DONKIN, M.A. PRO MILONE. By F. H. COLSON, M.A. PRO MURENA. By J. H. FRESE, M.A. SELECT LETTERS. By R. Y. TYRRELL, M.A. PARADOXA STOICORUM. By A. G. LEE.

DEMOSTHENES — THE PEACE, PHILIPPIC II., THE CHERSONESUS. AND PHILIPPIC III. By Sir J. E. SANDYS, Litt.D.

EURIPIDES — BACCHAE. By R. Y. TYRRELL, M.A. IPHIGENEIA AMONG THE TAURI. By E. B. ENGLAND, Litt.D.

HOMER — ILIAD. Edited by W. LEAF, Litt.D., and Rev. M. A. BAYFIELD. M.A. Books I-XII. Books XIII-XXIV.
ODYSSEY. Edited by Prof. W. B. STANFORD, Litt.D. Books I-XII. Books XIII-XXIV.

HORACE — THE ODES AND EPODES. By T. E. PAGE, M.A.
THE SATIRES. By Prof. ARTHUR PALMER, M.A.
THE EPISTLES AND ARS POETICA. By Prof. A. S. WILKINS, Litt.D.
ARS POETICA separately.

JUVENAL — THIRTEEN SATIRES. By E. G. HARDY, M.A. The Text is carefully expurgated for School use.

LUCRETIUS - BOOKS I-III. By J. H. WARBURTON LEE, M.A.

MACMILLAN AND CO., LTD., LONDON

MACMILLAN'S

Classical Series for Colleges and Schools

LYSIAS - SELECT ORATIONS. By E. S. SHUCKBURGH, M.A.

OVID - BOOK XIII. By C. SIMMONS, M.A.

PLATO - APOLOGY OF SOCRATES. By HAROLD WILLIAMSON, M.A.

PLAUTUS - CAPTIVI. By A. R. S. HALLIDIE, M.A.

PROPERTIUS - SELECT POEMS. By Prof. J. P. POSTGATE, Litt.D.

SALLUST - CATILINE. By C. MERIVALE, D.D.

SENECA - SELECT LETTERS. By Walter C. SUMMERS, M.A.

SOPHOCLES - THE ANTIGONE. By Rev. M. A. BAYFIELD, M.A.

SUETONIUS - LIFE OF AUGUSTUS. By M. Adams, B.A.

TACITUS - AGRICOLA. By A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A.

TERENCE — PHORMIO. By Rev. John Bond, M.A., and Rev. A. S. Walpole, M.A.

THUCYDIDES - BOOK I. By E. C. MARCHANT, M.A.

BOOK II. By the same Editor.

BOOK III. By the same Editor.

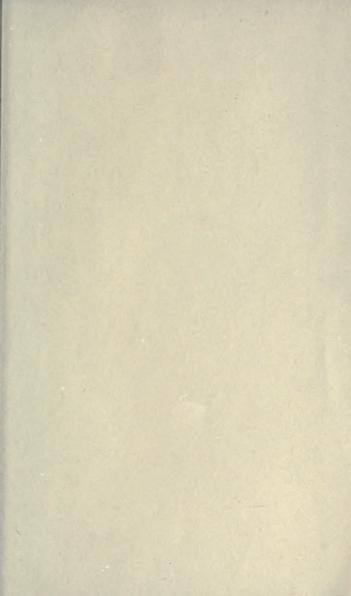
BOOK IV. By C. E. GRAVES, M.A.

BOOK V. By the same Editor.

BOOK VII. By E. C. MARCHANT, M.A.

VIRGIL — ÆNEID. BOOKS I-VI. By T. E. PAGE, M.A. —— BOOKS VII-XII. By the same Editor.

BUCOLICS AND GEORGICS. By T. E. PAGE, M.A.



MA DATE WATER

Chaires and the William and who also

Characteristics of a contract the

product of the second second second

matrix and the business to under the comment of the

STATE OF THE PARTY OF THE PARTY

MARKET AND THE WALL BOTH IN

make the second of the second

engineer state of the state of

and the second second second second second

section and the second section is the second

WELL STORY OF THE STORY OF THE

AND THE RESIDENCE TO SEE A SECURIOR SEE AND SECURIOR SEE AND SECURIOR SECU

WHILE AND PARTY SHAPE THE REAL PROPERTY AND

Control March 1981 Annie 1981 Annie 1984 Ann



